

EINZELAUSGABE

THE NUBIAN TEXTS  
OF THE CHRISTIAN PERIOD

EDITED BY

F. L. GRIFFITH

OXFORD

AUS DEN ABHANDLUNGEN DER KÖNIGL. PREUSS. AKADEMIE DER WISSENSCHAFTEN.  
JAHRGANG 1913. PHIL.-HIST. CLASSE. Nr. 8

MIT 3 TAFELN

BERLIN 1913

VERLAG DER KÖNIGL. AKADEMIE DER WISSENSCHAFTEN

IN COMMISSION BEI GEORG REIMER



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RECHENKUNST

# OF THE CHRISTIAN PERIOD THE NERIAN TESTS

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## Prefatory.

IN 1811 ÉT. QUATREMÈRE<sup>1</sup> brought forward evidence from Eutychius and Abu Salih dating from the tenth to the eleventh centuries<sup>2</sup> that the Christian Nubians wrote in their own language as well as in Greek, Coptic and Syriac. Although LEPSIUS' expedition obtained in Nubia and the Sudan a few peculiar inscriptions of Christian origin, it was not until 1906 that the discovery of the Nubian writing was definitely made. In that year C. SCHMIDT purchased in Egypt for the Royal Library at Berlin some fragmentary MSS. on parchment in a puzzling language and before long he identified the latter as Nubian; whereupon with the help of the modern dialects HEINRICH SCHÄFER quickly deciphered a large part of the texts, which fortunately comprised some recognisable passages from the New Testament.<sup>3</sup> Other documents followed during two or three years, including a complete MS. acquired by the British Museum, and there now exists a considerable mass of Christian Nubian material. My own efforts to read the texts in 1908 were encouraged in the most unselfish manner by SCHÄFER, who in the following year proposed that I should join with him in collecting and editing all the documents. Unfortunately other occupations intervened, and after handing over to me all his copies, translations and notes, SCHÄFER left me to build alone the present structure on the sure foundations which he had laid with swift and unerring insight.

There is necessarily much guess-work involved in the translations and vocabulary which follow, but it is hoped that in many cases if not correct they may be suggestive to later investigators. The present writer

<sup>1</sup> *Mém. Géogr. et Hist. sur l'Égypte* II, 37.

<sup>2</sup> Cf. ROEDER, *Zeitschr. f. Kirchengeschichte* XXXIII, 392.

<sup>3</sup> *Sitzungsber. d. Berl. Akad. d. Wiss.* vom 8. Nov. 1906, 20. Juni 1907.



has never been able to acquire the spoken tongue of the Nubians, and is therefore almost entirely dependent for his knowledge of it on the excellent vocabularies and grammars of REINISCH, LEPSIUS, and ALMQVIST.

### The geographical range and age of the texts.

The fragments of the two MSS. in the Berlin Library, the Lectionary and the Discourse upon the Cross, were purchased partly in Cairo and partly in Upper Egypt by Dr. CARL SCHMIDT in 1906 and appeared to have been upon the market for some considerable time. The first of these bears no internal mark of provenance but the second contains a statement that it was dedicated before Jesus of **ceppen matto** "East Serra." *Serrēn matto* or *Serra esh sherq* is the name still applied to a village near to which is a group of Christian churches and other buildings known as *Serrēn kissē* on the east bank opposite Serra el Gharb "West Serra" about 10 miles south of Faras and 15 miles north of Wadi Halfa.

In 1907 Mr. DE RUSTAFJAE LL offered to the British Museum a complete Nubian MS. (the Menas miracle and the Canon texts). It was accompanied by two Coptic MSS., one of which (MS. 6801) had been dedicated in the monastery of St. Mercurius in A.D. 985, the other (MS. 6799) in the church of the Cross **anteceppaq** in 1053 by some person "of the nome of Pakhoras (Faras) in Nubia (**πτενοπονια**)" whose name is lost but whose father's name was Mashenka. As appears from a further group of MSS. offered later by Mr. DE RUSTAFJAE LL and dated in the tenth century and the beginning of the eleventh, the monastery of St. Mercurius was near Edfu. **nteceppaq** can hardly be anything else than Serra or Serrah which lay so near to Pakhoras. Mr. CRUM, who has furnished me with these particulars, was of the opinion from the appearance and the dates that the two series of MSS. in the RUSTAFJAE LL collection had belonged together; and as the one which mentions Serra is dated in 1053, while the other eleven MSS. vary from 956 (?) to 1006, it seems that after being deposited in the Edfu monastery they had been carried off thence to Serra probably by the owners when escaping from the destruction of churches under El Hâkim which seems to have been especially severe in 1007-1012. At Serra there may have already existed some Nubian MSS., and a Coptic MS. as we have seen was written there later.



In 1908 SCHÄFER purchased in Aswan a small fragment of Nubian on parchment, and BORCHARDT obtained there three contracts on leather, two of which were in Arabic of the tenth century, the third in Nubian. The last was probably written at Dirr to judge by the place-name  $\alpha\sigma\rho$  occurring in it.

In 1909 RANDALL-MACIVER and MILEHAM found in a church on the west bank at Halfa a small fragment of a Nubian MS. along with various Coptic fragments<sup>1</sup> and there is a potsherd in the Khartoum Museum with remains of Nubian writing, probably from Halfa.

Finally in 1912 my wife picked up a tiny fragment of Nubian writing, lying amongst leaves, etc. blown into a corner at the south entrance of the central church at Serrēn kissē. In itself worthless, it is of interest not only as being from a definite locality but also as having been written on paper while all the other MSS. are on skin.

The most important of the Nubian MSS. thus seem to have come from Serra while others belong to Halfa and Dirr, and all seem to belong to the northern half of the Fadija region. Unfortunately none are dated.

The graffiti, which are found inscribed on church-walls and on rocks from Medik in the north to Sai in the south, not far beyond the Second Cataract, also belong to the Fadija-Mahass region, like the MSS. One of them, at Wadi es Sabu', is dated in 511 of the martyrs, A.D. 795.<sup>2</sup>

Southward, far beyond the present limit of the Dungalāwi dialect, are a few unimportant graffiti on the pyramids of Kabushia belonging to the southern Meroë, and the ruins of Mesawwarât; and from Sôba on the Blue Nile LEPSIUS and DUEMICHEN obtained fragmentary inscriptions upon marble tombstones<sup>3</sup>, one of which is dated in the year  $\chi\iota\bar{\rho}$ , *i. e.* A.D. 897. These southern monuments of the language show some peculiarities of writing and may represent a special dialect.

Thus no examples of Christian Nubian are known from the Kenûs district in the north<sup>4</sup>, nor from the Dungalāwi district about the Third and

<sup>1</sup> Cf. MILEHAM, *Churches in Lower Nubia*, p. 48.

<sup>2</sup> The earliest copies of Nubian graffiti were made at Wadi es Sabu' and Gebel Adda by the French architect Gau in 1819.

<sup>3</sup> L.D. VI, 11 (nos. 55-70), 12, ERMAN, *ÄZ.* 1881, 112.

<sup>4</sup> Four Nubian-Coptic glosses on an ostrakon purchased at Qeneh and published by ERMAN, *ÄZ.* XXXV, 108 are not in the usual literary dialect, and seem rather to represent the Dungalāwi-Kenûs form. They can hardly be taken as evidence for the existence of a literature in that dialect.



Fourth Cataracts. The provenance of almost all that are known extends from Medik to Sai, comprising the whole of the Fadija-Mahass region, and the Wady el Arab, which latter reaches thence to the Kenûs boundary and is now occupied by an intrusive Arab-speaking race.

Christian inscriptions in Greek but of Nubian origin are much more frequent and are scattered from Aswan (Monastery of St. Simeon) to Geteina above Khartûm on the White Nile, and Coptic tombstones are especially frequent in the Dungalâwi region between the Third and Fourth Cataracts. Nubian names occur in many of these.

### I. British Museum Or. MS. 6805.

The MS. was purchased by the British Museum in 1908. According to Dr. BUDGE's description it measures about  $6\frac{1}{8}$  in. ( $15\frac{1}{2}$  cm.) by 4 in. (10 cm.), consists of eighteen leaves of parchment in three quires, and is bound in covers of brownish leather. The greater part of the last page has been cut away, and fo. 12 has been torn and mended anciently with thread, but the book has come down in very fair condition. Worms have injured the leaves here and there but have destroyed very little of the writing.<sup>1</sup> The book contains two texts; the first, relating a miracle of St. Mena, occupies 17 numbered pages, and a picture of the Saint is on the 18<sup>th</sup> page. The remaining pages, 19 to 34, are not numbered and contain rules which profess to be connected with the canons of Nicæa.

A photographic facsimile of the MS. was published in 1909 by BUDGE in his *Texts relating to Saint Mena of Egypt and Canons of Nicæa in a Nubian dialect* together with some preliminary remarks, and a first attempt at a translation was printed by the present writer in the *Journal of Theological Studies* for July 1909. In the following printed text I have as far as possible divided the words as they would appear in the vocabulary, and for their appearance in the original can refer the reader to the excellent facsimile in BUDGE's edition.

#### 1. Miracle of St. Menas.

The handwriting is of the characteristic type of Old Nubian as known in the MSS. and inscriptions published in this book. The first page is

<sup>1</sup> The ancient binder has shaved heavily the top edges of the MS., injuring the numerals in the Mena text and the ornament on the first page of the "Canon" text.

headed by a band of basket-work ornament in black ink surmounted by  $\bar{\alpha}$  and  $\bar{\omega}$  in red between three black crosses placed within red and black quatrefoils. The first four lines containing the title, and the separation line below it, are in red ink; all the rest of the text is in black. There are large initial letters to the first and last lines of col. 3. Words and compounds are usually separated correctly: phrases and sentences are generally marked off by a point in the middle of the line. A less common separation mark is a dot or kind of inverted comma placed at the top of the line after the last letter of any word even within a complex.

1, 11  $\epsilon\alpha\kappa'$   $\epsilon\eta\alpha\epsilon'$   $\alpha\kappa\epsilon\eta\alpha\epsilon$  2, 3  $\tau\alpha\eta'$   $\acute{\alpha}\epsilon\lambda\lambda\alpha$  2, 12  $\mu\alpha\eta'$   $\epsilon\tau\tau\bar{\alpha}$   
 $\kappa\omicron\tau\mu\eta\sigma\tau\kappa'$   $\epsilon\eta'\epsilon\tau\alpha$  4, 2  $\sigma\epsilon\lambda'\alpha\lambda$ .

There are signs of erasures or small alterations on many pages, but the text is well written, the punctuation is good and the logical spacing of phrases or verbal complexes is very useful in decipherment.

† α † ω †

<sup>1</sup>τοκκορα χριστος <sup>2</sup>μαρτυροσος <sup>3</sup>ετσοσ <sup>4</sup>μιννα ατσα-λμ · <sup>5</sup>τᾶλλῃ  
<sup>6</sup>τοκῖηαγ᾽-λο ἀμιν.

<sup>7</sup>οντακρασοςε · <sup>8</sup>ετσοσ <sup>9</sup>οτελ-λο αηποσ <sup>10</sup>οτελ-λα <sup>11</sup>αοταρα · <sup>12</sup>αλε  
<sup>13</sup>ζαναρην <sup>14</sup>ωῖσος-λα · <sup>15</sup>ταρ-ον <sup>16</sup>μπα <sup>17</sup>αυεν-δε <sup>18</sup>οτιναρα <sup>19</sup>μεν <sup>20</sup>να-  
<sup>21</sup>λμ · <sup>22</sup>εακ'-εηαε' <sup>23</sup>αε <sup>24</sup>κ-εηαε · <sup>25</sup>εφῑττοσ-φοκ <sup>26</sup>τ-λμ · <sup>27</sup>αηνκ-ον <sup>28</sup>κοδ-  
<sup>29</sup>ιι <sup>30</sup>λοειο[δ]ηα · <sup>31</sup>εταττκ-ον <sup>32</sup>κοη <sup>33</sup>μεινα-λμ · <sup>34</sup>ει <sup>35</sup>εει <sup>36</sup>δοτρ-ια <sup>37</sup>ειδ-ειον  
<sup>38</sup>ταν' <sup>39</sup>αῖλ-λα <sup>40</sup>μαῖν-αριεα · <sup>41</sup>ταν <sup>42</sup>φο-λα <sup>43</sup>αοταρα <sup>44</sup>μῑωῑαησοςκ-  
<sup>45</sup>κεταλλε-ει'ον <sup>46</sup>μειρασοςε-λμ <sup>47</sup>εεσαα · <sup>48</sup>μεαδοσῑη <sup>49</sup>ταεισοςλ · <sup>50</sup>τοσ  
<sup>51</sup>εισοςλ · <sup>52</sup>αοττραη <sup>53</sup>σος-λμ <sup>54</sup>κῑεεῖλ-λμ · <sup>55</sup>οσ <sup>56</sup>κρῑσος-λμ <sup>57</sup>οτελ-λο-  
<sup>58</sup>ειον · <sup>59</sup>μην' <sup>60</sup>ετῑλ <sup>61</sup>χρῑετῑαηοε <sup>62</sup>σοςη <sup>63</sup>ειλησοςλ <sup>64</sup>πεςραη <sup>65</sup>οσλμρα ·  
<sup>66</sup>τῑεκαυοςε-ει <sup>67</sup>ετσοσ <sup>68</sup>μιννα <sup>69</sup>μαρεῖη <sup>70</sup>τῑ <sup>71</sup>κῑεε-λα <sup>72</sup>αδδῑσοςα ·  
<sup>73</sup>ιι <sup>74</sup>[ε] <sup>75</sup>ταρ-ια <sup>76</sup>πεςσα · <sup>77</sup>αλε-ει <sup>78</sup>ετσοσ <sup>79</sup>μινναη <sup>80</sup>τᾶλλῃ <sup>81</sup>αη-αοττραησος-  
<sup>82</sup>λα <sup>83</sup>οσενκα <sup>84</sup>οσῑηεε' <sup>85</sup>εῖ <sup>86</sup>ει-κοη-πο · <sup>87</sup>αει-ον <sup>88</sup>κοτμποσ <sup>89</sup>τοσκαη'τε-  
<sup>90</sup>λο <sup>91</sup>οσῑησοςῑηα <sup>92</sup>-λο <sup>93</sup>ταν-κῑεε-λα <sup>94</sup>οσ'τοσααρε · <sup>95</sup>οσκοσρ <sup>96</sup>αῖ'ελ' <sup>97</sup>ατ

i. ll. 1-4 in red ink. i. 8. a thin line above pa of μπα. iii. l. i. τ of ταρια large initial outside the column.



такои-нои . <sup>11</sup>доотрапиуот-ла оуеа <sup>12</sup>доуитотра котм <sup>13</sup>потн кака  
 отекка <sup>14</sup>отинотсна . маи' <sup>15</sup>еттл-лон котмпотн' <sup>16</sup>ен'-ета амаи-  
 iv до' сотн|а|ка ксна . меадоуи-таа' <sup>2</sup>отел'-ааа . атеа ела <sup>3</sup>маи  
 котмпотна ес<sup>4</sup>[с]от минан ксе ма<sup>5</sup>реит-ши фондл-ла-тл <sup>6</sup>еиен-  
 аа . аотл' фило<sup>7</sup>зенити-тл доара меа<sup>8</sup>аааол' отек-кои ела . <sup>9</sup>пес-  
 сна еттл атоппи<sup>10</sup>-тлале . птсесш па<sup>11</sup>по а<sup>12</sup>топпа . тар-ои <sup>13</sup>пес-  
 сна . ек-кетаа <sup>14</sup>птсесш . еттл-лон <sup>15</sup>пессна . але-сш еш-но <sup>16</sup>тоу-  
 v крен е-тлдшдш . <sup>17</sup>апоуеа псаара . але|е|-сш роаа айка мот<sup>18</sup>  
 доотн-коино' фило<sup>19</sup>зенити-тлале-аш <sup>20</sup>доуре . еттл-лон <sup>21</sup>пессна .  
 маурен-<sup>22</sup>нои аи-ааа' отити' ааа филозенити-<sup>23</sup>тлале аиеа' еа-ааа  
<sup>24</sup>кодотесш . атоппл <sup>25</sup>псаара . маи-но мп<sup>26</sup>[к]а аолаааи . еттл  
<sup>27</sup>псаара . есот ми<sup>28</sup>наи ксе-тлале-аш <sup>29</sup>доуре . апоуеа-лон  
 vi <sup>30</sup>пессна . еа-ае елаа|е|нос' еиал-ли ксе-ла <sup>31</sup>мшк аааррш .  
 ет<sup>32</sup>тл псаара . еш котм<sup>33</sup>потна-ло маи кс<sup>34</sup>се-ла кен-доуи' ар-  
 рл<sup>35</sup>ле . етсе минан тл<sup>36</sup>лал етш кодрка аи<sup>37</sup>ка аеиконноа' але-  
<sup>38</sup>сш отиуре-еиен-нои . <sup>39</sup>христианос-аааа-ме . <sup>40</sup>апоуеа псаара .  
 етта . <sup>41</sup>еа-ае аеттаката-ми . <sup>42</sup>мауек-ои'-еиае еш котм<sup>43</sup>потн-ои  
 vii айка аиесш . аи-сш кен-ототарае-сш . |з| еир-ои еш роот-тлале  
<sup>44</sup>епртесш еш-отдл ес<sup>45</sup>ти-менконноаа . ет<sup>46</sup>тл-лон птет<sup>47</sup>а котм<sup>48</sup>  
<sup>49</sup>потна таи' еи-ла' от<sup>50</sup>тра-трсна . тар-ои <sup>51</sup>таи-роот-тлале еп<sup>52</sup>  
<sup>53</sup>тсна таи-меадоуи-<sup>54</sup>тааа-ааа . атоппл-а<sup>55</sup>ои котмпотна <sup>56</sup>доуи'-  
 ета асш тоу-<sup>57</sup>ла кена каппа сет<sup>58</sup>е-<sup>59</sup>ла отскоусна . фи<sup>60</sup>ло-  
 viii зенити-о кен <sup>61</sup>патна . откри-аи<sup>62</sup>е<sup>63</sup>отл роаадоуотан-|и|нои . фи-  
 лозенитни <sup>64</sup>тааа-аш ксна . отдил-<sup>65</sup>лон котмпотн' ауора <sup>66</sup>еисот  
 еркаие отелл-<sup>67</sup>лааале епртсна . <sup>68</sup>откриуот-аш отел-ло-<sup>69</sup>еион .  
 апоуеа маи <sup>70</sup>котмпотна аоти' <sup>71</sup>асш тоуна каппа <sup>72</sup>сет<sup>73</sup>е-ла

iii. l. 11. erased letter before оуеа. l. 16. ε of ен' large initial outside the column.  
 iv. l. 8. меааа the surroundings of the last two letters destroyed by worms so that they  
 resemble аа. l. 10. after атоппи and before тлале at the beginning of l. 10 there might  
 have been two letters in a worm-hole, but no trace remains, and nothing seems required  
 by the context. l. 12. nothing required in the gap after кетаа. vi. l. 4. apparently  
 two letters blotted out between ка and ло. l. 6. етсе corrected to етсеи (for есот)  
 by ι written above the line. vii. l. 10. for -лон perhaps таи was first written and erased.

viii. l. 15.  $\epsilon\iota\kappa\eta\delta\epsilon\sigma$  was written and then an  $\epsilon$ -like character drawn over the  $\sigma$ , possibly intended to deface the two letters. l. 16. after  $\epsilon\iota\kappa\eta\delta$  two letters, apparently  $\sigma\alpha$  erased. ix. l. 14.  $\delta\omicron\sigma\mu\kappa\omega\eta$  the  $\omega$  is written by an abbreviation over the line. xii. l. 2.  $\gamma\alpha\mu'\alpha\mu\delta$  the ' evidently incorrect.





Beloved; a certain woman was dwelling in a certain village in the suburbs (?) of Alexandria (ΑΛΕΞΑΝΔΡΕΙΑ). And she was sterile<sup>1</sup> and having wedded (?)<sup>2</sup> did not bear, neither son nor daughter; and she was possessing much (?) wealth (?) in . . .<sup>3</sup> (ii) and had not an heir: and she spake (?) concerning this thing and took shame (?)<sup>4</sup> in her heart. And moreover all dwelling in her house were sterile, girls of service (and) cattle down to fowls. And on one among the days, that woman heard the monks (?) of the Christians<sup>5</sup> (ΧΡΙΣΤΙΑΝΟΣ) telling the wonders<sup>6</sup> which Saint Mena was doing in the church of Mareotis (ΜΑΡΕΩΤΙΣ)<sup>7</sup>, (iii) and she then (?)<sup>8</sup> said "Verily if the God of Saint Mena command (?) one amongst my fowls to lay", I also<sup>10</sup> will deposit the egg that it hath first<sup>11</sup> laid in his church." When much time had been accomplished, one in the fowls conceived and laid one egg.<sup>12</sup> And that woman took the egg and came down to the water (iv) with one servant-girl, that she might find a boat and take that egg unto the church of Saint Mena situated in Mareotis. And having found

<sup>1</sup> *αυρα* lit. "virgin" in modern Nubian.

<sup>2</sup> *αυεν-αε*. *αε* appears to join *αυρα* and the phrase ending with *αυουα*, and *αυεν* to be the participle (?) in *εν* which gives a circumstance or a cause *αυενεν διερερεεε* L. 100, 7 *οαυεν* *ακογυα* 113, 9. I therefore suggest that *αε* is the same as *ακ* *āge* "sit" and has here the sense of "settle down," "marry," unless it merely means "having continued," i. e. "afterwards."

<sup>3</sup> The first space in the sentence in the MS. is after *ου*, implying that the preceding words form a complex. *αυουα* is presumably M. *dū* "much" although *αε* is the form of this elsewhere. By the way in which *αυουα* is written it should belong to the preceding group; it is therefore the positive corresponding to the negative *αυουα* seen in L. 105, 5.

<sup>4</sup> Or perhaps "cursed herself."

<sup>5</sup> There is a fragment of a letter at the end of the line, but it cannot be *ῥ-οευον* and *-οευον* are alternative forms of the plural, but here *-οευον* alone seems possible. *ειλινονα* might be "the wives" of the Christians; the analysis of the following oratio obliqua is far from clear.

<sup>6</sup> "Wonders" lit. "powers."

<sup>7</sup> In the Greek miracles Mareotis is represented by the Coptic name ΠΑΝΗΦΑΙΑΤ.

<sup>8</sup> *ταρια* here perhaps resumes the subject after the oratio obliqua and in 10, 7 after a parenthesis, unless we translate it as "thereupon."

<sup>9</sup> *οαυενε* is probably for the imperative *οαυενεν*, but the passage is obscure.

<sup>10</sup> *αει-ου*, written also *αει-ου* 107, 12, etc.

<sup>11</sup> *αεαυενε-αο* cf. *ειλινε-αο*. M. *tusko* is "three" but "first" is the meaning required and *αε* seems to have this meaning. *-αα* is "after that," but *-αα* must be objective (of the egg) and *-αο* the enclitic used here for emphasis. *οαυενεν* lit. "of it that laid."

<sup>12</sup> Lit. "produced one brood (?) of egg."

a boat about to go to Philoxenite (ΦΙΛΟΞΕΝΪΤΗ)<sup>1</sup> and loaded (?), the woman said<sup>2</sup> to the sailor "Rejoice<sup>3</sup> my father the sailor!" and he said "Rejoice also thou!" And<sup>4</sup> the woman said "Verily this (?) having made ready (?) whither will it go?"; the boatman replied "Verily (v) if the Lord (?) preserve (?) me, I shall go to Philoxenite."<sup>5</sup> And the woman said "If thou wilt endure (?), do a favour (?)<sup>6</sup> with me and convey (?) me (?)<sup>7</sup> with thee to Philoxenite; the boatman replied "What wouldest thou there?"; the woman replied "I will go to the church of Saint Mena." And the boatman said "But thou being (?)<sup>8</sup> pagan (ΈΛΛΗΝ) (vi) what wilt thou do in the church?"; the woman replied "I shall dedicate this egg in that church, that the god of Saint Mena may give me seed of conception (?). Verily if I am about to (?) bear, I will become a Christian" (ΧΡΙΣΤΙΑΝΌC); the boatman replied "O woman, but thou art tender (?), and not loving hardship (?), and give me thine egg which I will deposit (vn) and do thou return to thy house that thy husband may not fear." And the woman believed (πιστεύειν) and put the egg in his hand. And she returned to her house with her service-girl. And the boatman took the egg, carried it into the hold (?) and laid it in the . . .<sup>9</sup>, until (his) coming to Philoxenite. And when many days had passed (viii) he came to the shore of Philoxenite. And the man forgot the egg and behold (?)<sup>10</sup> returned to the other (?) extremity (?). And on one in the days, the boatman saw that egg that it was in the . . . of the hold (?) of the boat, namely this which he had laid down and forgotten. He said to his son "Boy, whence was this egg?"<sup>11</sup> And he said "My father, dost thou not (ix) remember this, which a woman

<sup>1</sup> ΛΟΞΟΝΗΤΑ in the Greek miracles; it was the harbour for the church of St. Mena, probably on Lake Mareotis.

<sup>2</sup> Note the subject following the verb.

<sup>3</sup> πῆσσεσσι seems directly translated from the Greek greeting χαίρειν.

<sup>4</sup> ου is used with πῆσσεσσι but never in the replies with πῆσαπα.

<sup>5</sup> Note -λσι as often used to emphasize the preceding complex.

<sup>6</sup> οσητικ perhaps the substantive formed from ου "love."

<sup>7</sup> αμεν if not a scribe's error for αμ may be a more emphatic form.

<sup>8</sup> -λη seems to have the same emphasizing force as -λσι.

<sup>9</sup> ἀεὶ τοῦ-λα κενὰ καππα-σεῦ-λα

cf. ἀεὶ τοῦ-λα καππα-σεῦ-λα 8, 10.

Thus κενὰ must be a verb "carry." Hold (?) is lit. "belly of water (?)."

<sup>10</sup> εἰς οὗ possibly the interrogative used with the sense quidam, "for some other object."

<sup>11</sup> εὖα may be an exclamation "eh."

gave us that (?) we might put them (sic)<sup>1</sup> in the church of Saint Mena?" And the father said to the boy "O, it is (?) true.<sup>2</sup> Cook it that I may have food." And his son cooked and brought (?) it, and sent food. And when the days of three new moons had passed, they came to a village, and they moved up the boat to the bank of that village. (x) And when it was Sunday (ΚΥΡΙΑΚΗ) the boatman came up to the village that he might receive the sacrament. And in that village there was set the church of the Holy Virgin (ΠΑΡΘΕΝΟΣ) Mary, and he entered therein (?)<sup>3</sup> to take the sacrament: and after (?) the Trisagion (ΤΡΙΣΑΓΙΟΝ) had been sung (?), and (?) all the people gathered (?) to the font (?), that they might write (?) the water (?) of the holy one (ἅγιος)<sup>4</sup> and the eye of the boatman was opened and saw in the mirror (?)<sup>5</sup> Saint Mena coming mounted on a white horse, (xi) and aiming (?) at him a spear of flame (?). And having seen, he rushed and came to the image (εἰκών) of Mary bearer of God, and cried and said "By thy power (?)<sup>6</sup> Mary bearer<sup>7</sup> of God, save me, for (?) I have committed sin.<sup>8</sup> And Saint Mena standing again (?) said to him "What shall I do with thee on the day of to-day? Is it by the power (?) of my mistress that thou hast (?) gone forth?" And when (?) the Saint seized that man (xii) and trampled (?)<sup>9</sup> him upon the head, the egg which he had eaten immediately (?) became a live fowl, descended verily under him, came out, stood up<sup>10</sup> and instantly (?)<sup>11</sup> crowed. And Saint Mena, seated on the horse took the fowl by its two wings, carried it and said "Go (?) hither (?). be (?) after this.<sup>12</sup>" And Saint Mena went forth to the house of that woman knocked (?) at the door and called (?); and that woman (xiii), running (?)

<sup>1</sup> τῖδδαναα implies a plural object, the plural having apparently been continued from the previous τῖδδαναα, where however it refers to "us," not to the egg.

<sup>2</sup> Or perhaps "is it true?"

<sup>3</sup> τὰρια perhaps an emphasized nominative, cf. 3, 1.

<sup>4</sup> Perhaps meaning "that they might make the sign of the cross with the holy water."

<sup>5</sup> ἡἷἷἷἷἷἷ-ἷο may perhaps only be "clearly."

<sup>6</sup> εἰς-ἡ ἡ-ἡ must mean something like "by appeal to thee," "by grace from thee."

<sup>7</sup> Note σῶμα corresponding in the vocative to σῶμα.

<sup>8</sup> Or "from the sin which I have committed." Cf. the construction in 13, 8.

<sup>9</sup> δαυ-ἡο perhaps for δακν-ἡο.

<sup>10</sup> κοῦτταρονδ cf. M. *kutta menji*.

<sup>11</sup> τοῦ-κοῦο lit. "immediately after the beginning," (?) or if it is to be connected with τοῦκο perhaps "thrice" would be the meaning.

<sup>12</sup> This is quite unintelligible to me.



came<sup>1</sup> and opened the door. And the Saint said to her "Woman, receive this fowl and let it out amongst thy fowls that they may make thee fruitful: and thou also O woman, the son that thou shalt bear, call his name Mena. Likewise also thy girls of service shall be fruitful and thy cattle. And do thou, O woman, receive baptism<sup>2</sup> for the remission of thy sins" . . . (xiv) and having finished (?) saying this, immediately (?) the Saint vanished (?)<sup>3</sup>. And the woman having taken the fowl and put it out with her fowls, immediately (?) thus (?) they became fruitful, (and) the girls of service and the cattle. And she the woman moreover conceived and bore a boy-baby<sup>4</sup> and called his name Mena as the Saint had said to her. And her girls of service also (xv) conceived likewise and brought forth son and daughter. And that woman, when the days of her solitude were completed, came out to the church of<sup>5</sup> Saint Mena, to Marcotis; and when she came into the holy church, she asked for (?)<sup>6</sup> the priest (?) that he might baptize them. And the priest took them, and prayed for them, and baptized her and her husband and her son and her servants in the name of the Father and the Son and the Holy Ghost. (xvi) And thus being converted as Christians they remained every day of their life, and lived as members (?) of the church of Saint Mena offering their firstfruits (?) to the church, until their death. And all having seen and heard of this great miracle glorified God and Saint Mena. Whose is the glory (xvii) and the power, now and in all time<sup>7</sup> unto the eternity of ages. Amen (ΑΜΗΝ).

(xviii) Saint Mena (Ἅγιος ΜΗΝΑ) is represented on horseback as he appeared to the boatman. He wears a tunic and military cloak and holds a spear vertically, the point downwards, and on his left shoulder is a shield. Dr. BUDGE (p. 14) notes that the spear is without the cross-shaped end usual in Coptic pictures. His face is in profile and has a peculiar outline:

<sup>1</sup> Probably for κτα.

<sup>2</sup> ΠΙΣΤΙΤΙΛ must not be derived from Greek πέντις, of conversion, but from the root of M. *fisse* "sprinkle."

<sup>3</sup> The idea "vanished" seems required by the context: but possible "she saw the saint revealed" is the meaning.

<sup>4</sup> Lit. "brood of a son."

<sup>5</sup> ΜΗΝΑ ΚΙΣΣΕ here and in 16,6 the κ of the genitive may be absorbed by the following κ.

<sup>6</sup> Or perhaps "requested the priest."

<sup>7</sup> εἰς ὧν, etc. Νῦν καὶ ἄει in the doxologies of the Psalms.

above his head are three crowns explained by Dr. BUDGE from an Ethiopian text as due to the Saint's virginity, endurance and martyrdom respectively. Below is the boatman in full-face, apparently nude; over his left arm is a fringed cloth and with his right hand he grasps a hoof of the horse, perhaps endeavouring to ward it off from his head, and between his legs is seen the head of a cock; the rest of the bird is cut away with the feet of the man by an injury to the lower edge of the leaf.

It is remarkable that the wicked man is here represented in full-face and the Saint in profile: this is precisely opposed to the Abyssinian practise, possibly with intention, though ordinarily the saints in Nubian frescoes are full-faced. There seems to be no rule as to this in Coptic pictures.

The story bears a marked resemblance in style and matter to the miracles of SS. Paëse and Menas<sup>1</sup> from a Greek MS. published in J. POMIALOWSKI *Žitiè prepod. Patsie Velikago* (Petersburg, 1900) and long ago rendered into Latin in Surius (Lipomanni) *Vitae Sanctorum* under the date of 10<sup>th</sup> November.

There is evidence too that it is derived from a Greek source without any Coptic intermediary. Thus, Alexandria and Mareotis, not their Coptic equivalents Racoti and Panephaiat, are named; and the salutation **ⲙⲓⲥⲉⲥⲙ** "rejoice" is evidently the Greek χαίρειν which, however, is often retained in Coptic. Ⲭⲉⲗⲗⲏ for "pagan" is not found in Coptic. In the Nubian text Philoxenite is the name of a village which appears in the Greek miracles as ΛΟΞΟΝΗΤΑ: evidently the Coptic article *pi* has influenced one or other of the writings. The true form is uncertain, but Loxoneta is neither Coptic nor Greek and it seems probable that the better form uninfluenced by Coptic is preserved in the Nubian.

## 2. "Nicene Canons."

The handwriting of the sixteen unnumbered pages which follow is less careful than that of the Mena text. The letters are thin and the writing compact on the first page, but it loses these characteristics after two or three pages though p. 30 is one of the best. Original holes and tears in the vellum appear and are avoided by the scribe: he applies punctuation, spacing, and correction, but the corrections are made less neatly and the spacing frequently degenerates into separation of syllables.

<sup>1</sup> I owe the reference to Mr. Cress.

## † а † ш †

- xix  
fo. 10<sup>b</sup> снннн<sup>1</sup>оу<sup>2</sup>л-ло снннана <sup>2</sup>кѣсснн<sup>3</sup>оу<sup>4</sup>на кано<sup>3</sup>нау<sup>3</sup>оу<sup>3</sup>е-сн напаси  
ѣ<sup>4</sup>сн<sup>4</sup>оу<sup>4</sup>на нн<sup>4</sup>ка-еио <sup>5</sup>тѣма даотаѣа паеи<sup>6</sup> оу<sup>6</sup>скн<sup>6</sup>сѣ<sup>6</sup> д<sup>6</sup>р<sup>6</sup>т<sup>6</sup>и-ло .  
7. п . е . оу<sup>7</sup>е еи<sup>7</sup>л : ои<sup>7</sup>та<sup>8</sup>у<sup>8</sup>рау<sup>8</sup>оу<sup>8</sup>е-ке . оу<sup>8</sup>е<sup>8</sup>л<sup>8</sup>тр<sup>8</sup>л<sup>8</sup> ке<sup>9</sup>и<sup>9</sup>ва п<sup>9</sup>есен .  
еи<sup>10</sup> коре ѣ<sup>10</sup>со<sup>10</sup>у<sup>10</sup> трап<sup>10</sup>сѣ<sup>10</sup>л-аш п<sup>10</sup>л<sup>10</sup>ва . <sup>11</sup>артоса дш<sup>11</sup>ла<sup>11</sup>м . ор<sup>11</sup>па  
до<sup>12</sup>ла<sup>12</sup>ма . на<sup>12</sup>п-ѣ<sup>12</sup> он-ѣ<sup>12</sup>л-<sup>13</sup>ѣ<sup>13</sup> он-с<sup>13</sup>е<sup>13</sup>арт<sup>13</sup>о<sup>13</sup>у<sup>13</sup> ѣ<sup>13</sup>с<sup>13</sup>и-ѣ<sup>14</sup> ке<sup>14</sup>л-ло  
ѣ<sup>15</sup>с<sup>15</sup>е-ло па<sup>15</sup>ла-мн . <sup>15</sup>ени<sup>15</sup>и<sup>15</sup> ѣ<sup>15</sup>л-ло он е<sup>15</sup>л<sup>15</sup>е<sup>15</sup> ки-л<sup>16</sup>о . а<sup>16</sup>л<sup>16</sup>е-сн еи<sup>16</sup>т-  
оу<sup>17</sup>е<sup>17</sup>л про<sup>17</sup>с<sup>17</sup>ков<sup>17</sup>ка кѣ<sup>17</sup>с<sup>17</sup>е-ла ке<sup>17</sup>и да<sup>17</sup>от<sup>17</sup>ке<sup>17</sup>и | ор<sup>17</sup>па еи<sup>17</sup>ка<sup>17</sup>и . е<sup>17</sup>л<sup>17</sup>е<sup>17</sup>  
xx  
fo. 11<sup>a</sup> еи<sup>18</sup>ка<sup>18</sup>и . <sup>2</sup>і<sup>18</sup>ер<sup>18</sup>е<sup>18</sup>о<sup>18</sup>с<sup>18</sup>л-лон оу<sup>18</sup>е<sup>18</sup>и<sup>18</sup>ка оу<sup>18</sup>е<sup>18</sup>и<sup>18</sup>с<sup>18</sup>ка т<sup>18</sup>р-мен<sup>18</sup>ка<sup>18</sup>и-но . та<sup>18</sup>и д<sup>18</sup>е<sup>18</sup>л<sup>18</sup>-  
ла п<sup>18</sup>есен і<sup>18</sup>ер<sup>18</sup>е<sup>18</sup>о<sup>18</sup>с<sup>18</sup>-ло<sup>19</sup>т<sup>19</sup>д<sup>19</sup>ш к<sup>19</sup>м-м<sup>19</sup>ѣ<sup>19</sup>сом <sup>6</sup>ѣ<sup>19</sup>и<sup>19</sup>-м<sup>19</sup>ѣ<sup>19</sup>сом<sup>6</sup> . ѣ<sup>19</sup>ар<sup>19</sup>м<sup>19</sup>л<sup>19</sup>-лон  
і<sup>19</sup>ер<sup>19</sup>о<sup>19</sup>т<sup>19</sup>с<sup>19</sup>ал<sup>19</sup>н<sup>19</sup>м-еи<sup>19</sup>а ѣ<sup>19</sup>ан<sup>19</sup>ва ко<sup>19</sup>т<sup>19</sup>м-м<sup>19</sup>п<sup>19</sup>на-ло . т<sup>19</sup>л<sup>19</sup>л<sup>19</sup>л<sup>19</sup>-лон а<sup>19</sup>р<sup>19</sup>ѣ<sup>19</sup>и<sup>19</sup> ко<sup>19</sup>т<sup>19</sup>  
ѣ<sup>19</sup>р<sup>19</sup>ра-ло та<sup>19</sup>и <sup>10</sup>п<sup>19</sup>и<sup>19</sup>т<sup>19</sup>на . к<sup>19</sup>ас<sup>19</sup>со<sup>19</sup>с<sup>19</sup>ал<sup>19</sup>на . <sup>11</sup>ск<sup>19</sup>и<sup>19</sup>те<sup>19</sup>р<sup>19</sup>а<sup>19</sup>он<sup>19</sup>и<sup>19</sup>о<sup>19</sup>у<sup>19</sup>ѣ<sup>19</sup>и<sup>19</sup>ка да<sup>19</sup>л<sup>19</sup>ѣ<sup>19</sup>  
<sup>12</sup>ла . ѣ<sup>19</sup>ар<sup>19</sup>м<sup>19</sup>л<sup>19</sup>-лон<sup>19</sup>ка мо<sup>19</sup>не-<sup>13</sup>сн<sup>19</sup>-п<sup>19</sup>е<sup>19</sup>со<sup>19</sup>у<sup>19</sup>и еи<sup>19</sup>-т<sup>19</sup>л<sup>19</sup>л<sup>19</sup>на ѣ<sup>19</sup>еи<sup>19</sup>-<sup>14</sup>ки<sup>19</sup>та<sup>19</sup>ѣ<sup>19</sup>  
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fo. 11<sup>b</sup> ко<sup>21</sup>л кѣ<sup>21</sup>с<sup>21</sup>е<sup>21</sup>л-ло <sup>17</sup>ке<sup>21</sup>и-с<sup>21</sup>р<sup>21</sup>ан<sup>21</sup>и<sup>21</sup>о<sup>21</sup>у<sup>21</sup>ка кѣ<sup>21</sup>с<sup>21</sup>еи | то<sup>21</sup>у<sup>21</sup>ѣ<sup>21</sup>л<sup>21</sup>о на<sup>21</sup>п<sup>21</sup>е<sup>21</sup>д<sup>21</sup>ра<sup>21</sup>а .  
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<sup>7</sup>ков<sup>21</sup>-ко<sup>21</sup>и кѣ<sup>21</sup>с<sup>21</sup>е-ла <sup>8</sup>ке<sup>21</sup>и да<sup>21</sup>от<sup>21</sup>ке<sup>21</sup>и . ор<sup>21</sup>па еи<sup>21</sup>ва<sup>21</sup>и . е<sup>21</sup>л<sup>21</sup>е<sup>21</sup> еи<sup>21</sup>ка<sup>21</sup>и  
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fo. 12<sup>a</sup> ѣ<sup>22</sup>ѣ<sup>22</sup>с<sup>22</sup>и<sup>22</sup>л-оро . м<sup>22</sup>на о<sup>22</sup>л<sup>22</sup>ѣ<sup>22</sup>и<sup>22</sup>р<sup>22</sup>и-ме<sup>22</sup>на<sup>22</sup>ке па<sup>22</sup>рт<sup>22</sup>а<sup>22</sup>ко<sup>22</sup>и<sup>22</sup>ѣ<sup>22</sup>на . т<sup>22</sup>л<sup>22</sup>л<sup>22</sup>на . . . . .  
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<sup>5</sup>на-сн т<sup>22</sup>л<sup>22</sup>л<sup>22</sup>л<sup>22</sup> та<sup>22</sup>ѣ<sup>22</sup>с<sup>22</sup>л<sup>22</sup>-ѣ<sup>22</sup>о <sup>6</sup>а<sup>22</sup>о<sup>22</sup>у<sup>22</sup>л<sup>22</sup>о<sup>22</sup>л<sup>22</sup> а<sup>22</sup>ѣ<sup>22</sup>и<sup>22</sup> о<sup>22</sup>л<sup>22</sup>ѣ<sup>22</sup>и<sup>22</sup> . т<sup>22</sup>л<sup>22</sup>л<sup>22</sup>л<sup>22</sup>-ѣ<sup>22</sup>оро  
<sup>8</sup>оу<sup>22</sup>е<sup>22</sup>л<sup>22</sup>ка е<sup>22</sup>л-ме<sup>22</sup>и<sup>22</sup>ѣ<sup>22</sup>и<sup>22</sup>на-ло . е<sup>22</sup>л<sup>22</sup>он ма<sup>22</sup>ѣ<sup>22</sup>и<sup>22</sup>ка<sup>22</sup>и е<sup>22</sup>и<sup>22</sup>та . т<sup>22</sup>л<sup>22</sup>л<sup>22</sup>л<sup>22</sup> <sup>11</sup>та<sup>22</sup>ѣ<sup>22</sup>с<sup>22</sup>л<sup>22</sup>-  
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xxiii  
fo. 12<sup>b</sup> та<sup>23</sup>ки<sup>23</sup>с<sup>23</sup>ка . е<sup>23</sup>и<sup>23</sup> ма<sup>23</sup>и | . . . . -ло да<sup>23</sup>о<sup>23</sup>л<sup>23</sup>ла <sup>2</sup>ѣ<sup>23</sup>а<sup>23</sup>л<sup>23</sup>ѣ<sup>23</sup>и<sup>23</sup>л<sup>23</sup> . ме<sup>23</sup>и<sup>23</sup>ѣ<sup>23</sup>и<sup>23</sup>ѣ<sup>23</sup>и<sup>23</sup>на<sup>23</sup>  
еи<sup>23</sup>ѣ<sup>23</sup>и<sup>23</sup>ма<sup>23</sup>на . <sup>4</sup>ѣ<sup>23</sup>с<sup>23</sup>ко<sup>23</sup>н<sup>23</sup>т<sup>23</sup>ѣ<sup>23</sup>и<sup>23</sup> еи<sup>23</sup>ѣ<sup>23</sup>и<sup>23</sup>ѣ<sup>23</sup>и<sup>23</sup>ма<sup>23</sup>на . ко<sup>23</sup>н<sup>23</sup>то<sup>23</sup>и<sup>23</sup>та еи<sup>23</sup>ѣ<sup>23</sup>и<sup>23</sup>ѣ<sup>23</sup>и<sup>23</sup>ма<sup>23</sup>на . е<sup>23</sup>ѣ<sup>23</sup>и<sup>23</sup>ѣ<sup>23</sup>и<sup>23</sup>ма<sup>23</sup>на

xix. ll. 1-7. The whole of this heading in red ink. l. 15. снн was first written and the н afterwards changed to к. l. 17. кѣс<sup>17</sup>е-ла is written below the line at the foot of the page with a mark " corresponding to the insertion mark after про<sup>17</sup>с<sup>17</sup>ков<sup>17</sup>ка. xx. l. 2. -лон the о corrected from і (?). l. 3. д<sup>3</sup>е<sup>3</sup>л orig. д<sup>3</sup>ѣ<sup>3</sup>л. l. 6. ѣ<sup>6</sup>и<sup>6</sup> orig. ѣ<sup>6</sup>и. l. 10. orig. к<sup>10</sup>ас<sup>10</sup>іо. l. 11. о<sup>11</sup>и nearly erased: probably -ѣ<sup>11</sup>и<sup>11</sup>ка only was intended as in l. 12. xxi. l. 6. ке<sup>6</sup>и altered. l. 10. orig. ко<sup>10</sup>да. l. 16. ко<sup>16</sup>и, orig. ко<sup>16</sup>а.



- еп<sup>2</sup>α<sup>1</sup>мана · ма<sup>2</sup> дава<sup>2</sup> еп<sup>2</sup>α<sup>1</sup>мана · <sup>1</sup>ἱερο<sup>2</sup>ε<sup>2</sup>ν<sup>2</sup>на мдр еп<sup>2</sup> α<sup>1</sup>ма<sup>2</sup>  
 xxiv на · еп<sup>2</sup> <sup>12</sup>кета мал<sup>2</sup>ле-он он<sup>13</sup>та<sup>2</sup>к<sup>2</sup>ра<sup>2</sup>υ<sup>2</sup>ο<sup>2</sup>τε-не мот<sup>2</sup>и|т-λ<sup>2</sup>и па<sup>2</sup>δα<sup>2</sup>  
 fo. 13<sup>a</sup> на<sup>2</sup>со · ο<sup>2</sup>ν<sup>2</sup>т<sup>2</sup>ε<sup>2</sup>ν<sup>2</sup>ка ко<sup>2</sup>να<sup>2</sup>μ<sup>2</sup>ε<sup>2</sup>ω · τ<sup>2</sup>η<sup>2</sup>κ<sup>2</sup>ο<sup>2</sup>ν<sup>2</sup>η<sup>2</sup>α<sup>2</sup>τ<sup>2</sup>ε<sup>2</sup>ка до<sup>2</sup>α<sup>2</sup>μ<sup>2</sup>ε<sup>2</sup>σι · τ<sup>2</sup>ῆ<sup>2</sup>ν<sup>2</sup>ῆ<sup>2</sup>-но<sup>2</sup>и  
 μ<sup>2</sup>δ<sup>2</sup>ρ<sup>2</sup>κ<sup>2</sup>-ло па<sup>2</sup>δα<sup>2</sup>на<sup>2</sup>σι · μ<sup>2</sup>δ<sup>2</sup>ρ<sup>2</sup>κ<sup>2</sup>α<sup>2</sup> δ<sup>2</sup>ε<sup>2</sup>ι<sup>2</sup>α<sup>2</sup>ρ<sup>2</sup>η<sup>2</sup>α ρ<sup>2</sup>ε<sup>2</sup>υ<sup>2</sup>ρα ε<sup>2</sup>ἵ<sup>2</sup>νε<sup>2</sup>и-не<sup>2</sup>со<sup>2</sup>т<sup>2</sup>и ·  
 ρ<sup>2</sup>ε<sup>2</sup>ε<sup>2</sup>ι<sup>2</sup>φ<sup>2</sup> ρ<sup>2</sup>α<sup>2</sup>υ<sup>2</sup>ρα τ<sup>2</sup>ᾶ<sup>2</sup>λ<sup>2</sup>η<sup>2</sup>ка с<sup>2</sup>ε<sup>2</sup>να<sup>2</sup>μ<sup>2</sup>ε<sup>2</sup>σι · ε<sup>2</sup>и ρ<sup>2</sup>α<sup>2</sup>п<sup>2</sup>ε<sup>2</sup>υ<sup>2</sup>ο<sup>2</sup>т<sup>2</sup>и <sup>10</sup>το<sup>2</sup>ν<sup>2</sup>δ<sup>2</sup>ε<sup>2</sup>ρ<sup>2</sup>ка δ<sup>2</sup>ε<sup>2</sup>ν<sup>2</sup>δ<sup>2</sup>ι<sup>2</sup>  
<sup>11</sup>κ<sup>2</sup>α<sup>2</sup>п<sup>2</sup>η<sup>2</sup>ο<sup>2</sup>α · ε<sup>2</sup>иς μα<sup>2</sup>ρ<sup>2</sup>τ<sup>2</sup>α<sup>2</sup>ρ<sup>2</sup> <sup>12</sup>κ<sup>2</sup>ι<sup>2</sup>ο<sup>2</sup>и ο<sup>2</sup>ἄ<sup>2</sup>λ<sup>2</sup>η<sup>2</sup>и<sup>2</sup>α<sup>2</sup>со · <sup>13</sup>ἀ<sup>2</sup>λ<sup>2</sup>ε<sup>2</sup>си λ<sup>2</sup>α<sup>2</sup>ἱ<sup>2</sup>ο<sup>2</sup>с<sup>2</sup>ο<sup>2</sup>с<sup>2</sup>ο<sup>2</sup>  
 ο<sup>2</sup>τ<sup>2</sup> <sup>14</sup>ε<sup>2</sup>λ κ<sup>2</sup>ε<sup>2</sup>с<sup>2</sup>и κ<sup>2</sup>α<sup>2</sup>п<sup>2</sup>α<sup>2</sup>ка | ο<sup>2</sup>τ<sup>2</sup>ε<sup>2</sup>ρ<sup>2</sup>α<sup>2</sup>и · ε<sup>2</sup>ἵ<sup>2</sup>τ<sup>2</sup>α κ<sup>2</sup>α<sup>2</sup>п<sup>2</sup>ε<sup>2</sup>и ἱ<sup>2</sup>ε<sup>2</sup>ρ<sup>2</sup>ε<sup>2</sup>ο<sup>2</sup>с<sup>2</sup>ка-λ<sup>2</sup>ο ко<sup>2</sup>  
 xxv λ<sup>2</sup>ο<sup>2</sup>т<sup>2</sup>аи <sup>3</sup>π<sup>2</sup>ρ<sup>2</sup>α<sup>2</sup>с<sup>2</sup>α<sup>2</sup>ρ<sup>2</sup>α<sup>2</sup>υ<sup>2</sup>ρα ε<sup>2</sup>ρ<sup>2</sup>φ<sup>2</sup>α<sup>2</sup>и<sup>2</sup> <sup>4</sup>на · ε<sup>2</sup>λ-он ма<sup>2</sup>каи ο<sup>2</sup>ν<sup>2</sup> <sup>5</sup>на α<sup>2</sup>ι<sup>2</sup>  
 fo. 13<sup>b</sup> е<sup>2</sup>п<sup>2</sup>η<sup>2</sup>ка ε<sup>2</sup>ρ<sup>2</sup>-т<sup>2</sup>α<sup>2</sup>ε<sup>2</sup>ν<sup>2</sup>ка<sup>2</sup> <sup>6</sup>не-λ<sup>2</sup>ο па<sup>2</sup>δα<sup>2</sup>на<sup>2</sup>σι · ο<sup>2</sup>ν<sup>2</sup> <sup>7</sup>на μ<sup>2</sup>δ<sup>2</sup>ρ<sup>2</sup>κ<sup>2</sup>ε<sup>2</sup>и-λ<sup>2</sup>ο па<sup>2</sup>δα<sup>2</sup>на<sup>2</sup>  
<sup>8</sup>со · α<sup>2</sup>υ<sup>2</sup>α-τ<sup>2</sup>ῆ<sup>2</sup>κ<sup>2</sup>ε<sup>2</sup>и-но<sup>2</sup>и <sup>9</sup>κο<sup>2</sup>ρ<sup>2</sup>ε ρ<sup>2</sup>α<sup>2</sup>п<sup>2</sup>α<sup>2</sup>ρ<sup>2</sup>α до<sup>2</sup>τ<sup>2</sup>ε<sup>2</sup>и<sup>2</sup>ο · <sup>10</sup>κο<sup>2</sup>ρ<sup>2</sup>α<sup>2</sup>ка е<sup>2</sup>т<sup>2</sup>и-но<sup>2</sup>и  
 е<sup>2</sup>п<sup>2</sup> <sup>11</sup>на ἀ<sup>2</sup>ε<sup>2</sup>λ-δ<sup>2</sup>ε ο<sup>2</sup>ν<sup>2</sup>κ<sup>2</sup>α<sup>2</sup>и<sup>2</sup> <sup>12</sup>и<sup>2</sup>и-δ<sup>2</sup>ε-κ<sup>2</sup>ε<sup>2</sup>κ<sup>2</sup>α ко<sup>2</sup>κ<sup>2</sup>ε<sup>2</sup> <sup>13</sup>ρ<sup>2</sup>α ко<sup>2</sup>ρ<sup>2</sup>ε<sup>2</sup>ка κ<sup>2</sup>ε<sup>2</sup>и<sup>2</sup> ε<sup>2</sup>ι<sup>2</sup>т<sup>2</sup>ε<sup>2</sup>  
 xxvi <sup>14</sup>со · ἀ<sup>2</sup>λ<sup>2</sup>ε-с<sup>2</sup>и м<sup>2</sup>ε<sup>2</sup>н<sup>2</sup>ε<sup>2</sup>и<sup>2</sup>он | т<sup>2</sup>α<sup>2</sup>п<sup>2</sup>η<sup>2</sup>α<sup>2</sup>τ<sup>2</sup>α-м<sup>2</sup>и · ἀ<sup>2</sup>λ<sup>2</sup>ε-с<sup>2</sup>и ε<sup>2</sup>ι<sup>2</sup>т<sup>2</sup>ε<sup>2</sup>и н<sup>2</sup>и<sup>2</sup>κ<sup>2</sup>ο<sup>2</sup>τ<sup>2</sup>α<sup>2</sup>  
 fo. 14<sup>a</sup> <sup>3</sup>λ<sup>2</sup>λ<sup>2</sup>-δ<sup>2</sup>α<sup>2</sup>λ ε<sup>2</sup>и<sup>2</sup>и<sup>2</sup>и-κ<sup>2</sup>ε<sup>2</sup>и <sup>4</sup>м<sup>2</sup>ε<sup>2</sup>н<sup>2</sup>ε<sup>2</sup>и ко<sup>2</sup>ρ<sup>2</sup>ε<sup>2</sup>ка е<sup>2</sup>т<sup>2</sup>α<sup>2</sup> <sup>5</sup>т<sup>2</sup>а-м<sup>2</sup>и · ἀ<sup>2</sup>λ<sup>2</sup>ε-с<sup>2</sup>и ко<sup>2</sup>ρ<sup>2</sup>ε<sup>2</sup>  
<sup>6</sup>ε<sup>2</sup>ι<sup>2</sup>-δ<sup>2</sup>ο<sup>2</sup>λ<sup>2</sup>λ<sup>2</sup>ε<sup>2</sup>и-но<sup>2</sup>и до<sup>2</sup>τ<sup>2</sup>ε<sup>2</sup>κ<sup>2</sup>α<sup>2</sup>п<sup>2</sup>т<sup>2</sup>ε-λ<sup>2</sup>ο-δ<sup>2</sup>и<sup>2</sup>ρ<sup>2</sup>α κ<sup>2</sup>ε<sup>2</sup>и ρ<sup>2</sup>ε<sup>2</sup>и<sup>2</sup>и<sup>2</sup>и κ<sup>2</sup>ε<sup>2</sup>со · ἀ<sup>2</sup>λ<sup>2</sup>ε-с<sup>2</sup>и  
 ε<sup>2</sup>ε<sup>2</sup>υ<sup>2</sup>ρ<sup>2</sup>ε<sup>2</sup>и м<sup>2</sup>ε<sup>2</sup>н<sup>2</sup>ε<sup>2</sup>и-п<sup>2</sup>ο · κ<sup>2</sup>ε<sup>2</sup>с<sup>2</sup>ε-<sup>10</sup>λ<sup>2</sup>ο ρ<sup>2</sup>α<sup>2</sup>ρ<sup>2</sup>ρ<sup>2</sup>ο до<sup>2</sup>т<sup>2</sup>ε<sup>2</sup>со · м<sup>2</sup>и<sup>2</sup>а <sup>11</sup>ε<sup>2</sup>ι<sup>2</sup>ρ<sup>2</sup>ο<sup>2</sup>τ<sup>2</sup> τ<sup>2</sup>ᾶ<sup>2</sup>λ<sup>2</sup>и-  
 λ<sup>2</sup>ο<sup>2</sup>с<sup>2</sup>ο ε<sup>2</sup>и<sup>2</sup>аи <sup>12</sup>δ<sup>2</sup>α<sup>2</sup>τ<sup>2</sup>ε<sup>2</sup>η<sup>2</sup>α<sup>2</sup>ι<sup>2</sup> м<sup>2</sup>ε<sup>2</sup>н<sup>2</sup>ε<sup>2</sup>и-он <sup>13</sup>ε<sup>2</sup>и<sup>2</sup>с<sup>2</sup>α<sup>2</sup>ρ<sup>2</sup>α<sup>2</sup>υ<sup>2</sup>ρα τ<sup>2</sup>ᾶ<sup>2</sup>λ<sup>2</sup>η<sup>2</sup>и<sup>2</sup> т<sup>2</sup>ε<sup>2</sup> <sup>14</sup>до<sup>2</sup>τ<sup>2</sup>  
 xxvii <sup>15</sup>ο<sup>2</sup>т<sup>2</sup>η<sup>2</sup>ка п<sup>2</sup>α<sup>2</sup>δ<sup>2</sup>ε<sup>2</sup>ι<sup>2</sup>φ<sup>2</sup>а | п<sup>2</sup>α<sup>2</sup>δ<sup>2</sup>ε<sup>2</sup>и<sup>2</sup>η<sup>2</sup>α<sup>2</sup>ι<sup>2</sup> · ко<sup>2</sup>ρ<sup>2</sup>ε<sup>2</sup>ка е<sup>2</sup>т<sup>2</sup> <sup>2</sup>т<sup>2</sup>ε<sup>2</sup>и-но<sup>2</sup>и · κ<sup>2</sup>ε<sup>2</sup>с<sup>2</sup>ε-λ<sup>2</sup>а до<sup>2</sup>т<sup>2</sup>ε<sup>2</sup>  
 fo. 14<sup>b</sup> <sup>3</sup>со · м<sup>2</sup>ο<sup>2</sup>ρ<sup>2</sup>εи п<sup>2</sup>α<sup>2</sup>ο<sup>2</sup>т<sup>2</sup>η<sup>2</sup>ка · <sup>4</sup>α<sup>2</sup>и<sup>2</sup>ν<sup>2</sup>ε<sup>2</sup>со ε<sup>2</sup>ι<sup>2</sup>ο<sup>2</sup>τ<sup>2</sup>α<sup>2</sup> со<sup>2</sup>λ<sup>2</sup>а <sup>5</sup>до<sup>2</sup>τ<sup>2</sup>η<sup>2</sup>μ<sup>2</sup>α т<sup>2</sup>δ<sup>2</sup>δ<sup>2</sup>ο-δ<sup>2</sup>ο  
 м<sup>2</sup>η<sup>2</sup> <sup>6</sup>α<sup>2</sup>τ<sup>2</sup>α<sup>2</sup>κ<sup>2</sup>α<sup>2</sup>ρ<sup>2</sup>α<sup>2</sup> · ко<sup>2</sup>ρ<sup>2</sup>ε<sup>2</sup>ка <sup>7</sup>ε<sup>2</sup>т<sup>2</sup>а κ<sup>2</sup>ε<sup>2</sup>с<sup>2</sup>ε<sup>2</sup>ка м<sup>2</sup>ο<sup>2</sup>ρ<sup>2</sup>и-м<sup>2</sup>ε<sup>2</sup>и<sup>2</sup>η<sup>2</sup> <sup>8</sup>п<sup>2</sup>α<sup>2</sup>λ<sup>2</sup>а δ<sup>2</sup>и<sup>2</sup>с<sup>2</sup>  
 ρ<sup>2</sup>ο<sup>2</sup>с<sup>2</sup>и · с<sup>2</sup>α<sup>2</sup>т<sup>2</sup>α<sup>2</sup>η<sup>2</sup>а<sup>2</sup> <sup>9</sup>ε<sup>2</sup>λ<sup>2</sup>-λ<sup>2</sup>οи т<sup>2</sup>аи α<sup>2</sup>ε<sup>2</sup>λ<sup>2</sup>-λ<sup>2</sup>а ко<sup>2</sup>τ<sup>2</sup>δ<sup>2</sup> <sup>10</sup>δ<sup>2</sup>ρ<sup>2</sup>а то<sup>2</sup>ρ<sup>2</sup>οи · α<sup>2</sup>μ<sup>2</sup>α<sup>2</sup>δ<sup>2</sup>ε<sup>2</sup>и<sup>2</sup>с<sup>2</sup>α<sup>2</sup>  
 ρ<sup>2</sup>α<sup>2</sup>с<sup>2</sup>и со<sup>2</sup>λ<sup>2</sup>а до<sup>2</sup>τ<sup>2</sup>η<sup>2</sup>μ<sup>2</sup>α <sup>12</sup>т<sup>2</sup>δ<sup>2</sup>δ<sup>2</sup>и-с<sup>2</sup>и<sup>2</sup>а · ἀ<sup>2</sup>λ<sup>2</sup>ε-с<sup>2</sup>и ε<sup>2</sup>ι<sup>2</sup> <sup>1</sup>ρ<sup>2</sup>-он κ<sup>2</sup>ε<sup>2</sup>с<sup>2</sup>ε<sup>2</sup>λ м<sup>2</sup>ο<sup>2</sup>ρ<sup>2</sup>и-  
 xxviii м<sup>2</sup>и<sup>2</sup>и<sup>2</sup>и <sup>14</sup>п<sup>2</sup>α<sup>2</sup>т<sup>2</sup>α-м<sup>2</sup>и · м<sup>2</sup>α<sup>2</sup>и<sup>2</sup>η<sup>2</sup>ка-с<sup>2</sup>и <sup>15</sup>τ<sup>2</sup>ᾶ<sup>2</sup>λ<sup>2</sup>η<sup>2</sup> до<sup>2</sup>τ<sup>2</sup>η<sup>2</sup>ρ<sup>2</sup>α е<sup>2</sup>и<sup>2</sup>η<sup>2</sup>а | п<sup>2</sup>α<sup>2</sup>с<sup>2</sup>α<sup>2</sup>ρ<sup>2</sup>α<sup>2</sup>  
 fo. 15<sup>a</sup> ρ<sup>2</sup>α-с<sup>2</sup>и · е<sup>2</sup>и-т<sup>2</sup>α<sup>2</sup>ρ<sup>2</sup>а <sup>2</sup>т<sup>2</sup>ε<sup>2</sup>и м<sup>2</sup>ε<sup>2</sup>κ<sup>2</sup>ε<sup>2</sup>и<sup>2</sup>и<sup>2</sup>и-λ<sup>2</sup>ε<sup>2</sup>δ<sup>2</sup>ο<sup>2</sup>и <sup>3</sup>ε<sup>2</sup>λ<sup>2</sup>ε<sup>2</sup> ε<sup>2</sup>ι<sup>2</sup>ο<sup>2</sup>τ<sup>2</sup>α<sup>2</sup>-δ<sup>2</sup>α<sup>2</sup>λ<sup>2</sup>  
 м<sup>2</sup>α<sup>2</sup>δ<sup>2</sup>ε<sup>2</sup>и<sup>2</sup>т<sup>2</sup>а κ<sup>2</sup>ε<sup>2</sup>и<sup>2</sup>и ε<sup>2</sup>и<sup>2</sup>μ<sup>2</sup>-м<sup>2</sup>ε<sup>2</sup>и<sup>2</sup>ε<sup>2</sup>со · <sup>5</sup>ρ<sup>2</sup>α<sup>2</sup>λ<sup>2</sup>и<sup>2</sup>δ<sup>2</sup>μ<sup>2</sup>ε<sup>2</sup> δ<sup>2</sup>ε<sup>2</sup>и<sup>2</sup>с<sup>2</sup>ο<sup>2</sup>т<sup>2</sup>η<sup>2</sup>ка <sup>6</sup>κο<sup>2</sup>ρ<sup>2</sup>ε<sup>2</sup>и е<sup>2</sup>т<sup>2</sup>и  
 κ<sup>2</sup>ε<sup>2</sup>с<sup>2</sup>ε<sup>2</sup>λ ρ<sup>2</sup>α<sup>2</sup>λ<sup>2</sup> <sup>7</sup>λ<sup>2</sup>ε<sup>2</sup>и-м<sup>2</sup>и<sup>2</sup>η<sup>2</sup>и<sup>2</sup> κ<sup>2</sup>ε<sup>2</sup>п<sup>2</sup>ρ<sup>2</sup>аи · <sup>8</sup>ο<sup>2</sup>τ<sup>2</sup>ε<sup>2</sup>и<sup>2</sup>а-λ<sup>2</sup>ο т<sup>2</sup>εи α<sup>2</sup>ε<sup>2</sup>λ-δ<sup>2</sup>ο · <sup>9</sup>ρ<sup>2</sup>α<sup>2</sup>п<sup>2</sup>εи

xxiii. l. 11. before εἰ the remains of another beginning of a paragraph αὐτ<sup>2</sup>ι (?) are seen. xxiv. l. 3. the second ι is blotted. It seems as if some other letter such as α had been written. κινηατε is the usual spelling. l. 14. καναλκα was written but the λ and part of the κ are erased. xxv. l. 8. corrected from ανακινηου. l. 9. read дотесо (?). l. 10. correct to κορεка as was done by the scribe in l. 13. l. 13. orig. κοραка. xxvi. l. 8. κесо orig. κει (?) . l. 9. μενι(?)εμο. xxvii. l. 8. ιι blotted on alteration. l. 15. δοτρηρα is written in the line with δοτρη as a correction (?) beneath it. εμκα with the middle α erased. xxviii. l. 3. αα added to ειου above the line. l. 8. ρ was written at the beginning of the line and smudged out. αελ orig. αἰ...

ТОК-ЕІДЕН ОТЕІС<sup>10</sup>Н ЕІТ ЕИИИ • ҪОЖІТ<sup>11</sup>КА СКЕІРСРАН-НЕСОЖИ •  
<sup>12</sup>АЛЕ-СИ ОТЕАТРА̄ КЄ<sup>13</sup>СЕА ПАЛЛЕІ МІНЕІН КА<sup>14</sup>ПЕН АРМЄВІРС  
 XXIX 2АУЕА-<sup>15</sup>ЛО-ЛО ДОУР КОА-ЛО АЛЕ-|СІ ОТЕА-ТАР КАНА КО<sup>2</sup>РЕКА  
 fo. 15<sup>b</sup> ЕТЕН ДЕІОА КА<sup>3</sup>П̄А-ЗАА-ЛО ПИТІ ОЖІ<sup>4</sup>НА • ОТЕА-ТР̄А АНОС<sup>5</sup>ТО  
 ЛОУП-ДЕ ЕТАУЕА-<sup>6</sup>ДЕКЕАНА ОУАУР-МИ<sup>7</sup>П̄А КОРЕКА ЕТЕН • ЕТ<sup>8</sup>МІП  
 НАЛО • ОТЕА-ТР̄А АЛЛІЛОУІАНА ЦААЛ̄А<sup>9</sup>УОУА-ЗАА ЦААН-МЕНЕН  
<sup>11</sup>Т̄АЛОУ ТАВКА АУОАКА <sup>12</sup>АЕІРА-ЛО • АЛЛІЛОУІА-ЕІ<sup>13</sup>АНПА ОЕАКАО  
 XXX МАРИМАО-<sup>14</sup>СІ • ЕІУСІР-ІОН УІРТА КЄ<sup>1</sup>СТАКЕН • Т̄АЛОУ ДМ̄М̄А|УОУКА  
 fo. 16<sup>a</sup> СМІПТАРОВКА ҪОЖІ<sup>2</sup>ТРАМСО • ОИ ТАВИ-ОИ ТАРОУ<sup>3</sup>АМСО-СІ • ОТЕА-  
 ЛО ЕІТОУ<sup>4</sup>КОРЕН ТАРА ТЕІ-ЛО КЄСЕ-ЛА<sup>5</sup>ПЕС̄А-ДО • КОРЕН ТА  
 РАТЕІ-ЛО<sup>6</sup>КЄСЕ-ЛА ПЕС̄А-АНПА АНОССА <sup>7</sup>МІШАНУОУ-ЛОУО ЕІА  
 АНОССА-<sup>8</sup>СІ • ЕІТОУ КЄСЕ-ЛА ПЕС̄А-АНПА <sup>9</sup>Т̄АЛ̄А ОЖКАТТА-СИ •  
<sup>10</sup>ЕИПІУОУА-АНПА ІЕІОУДАІ<sup>11</sup>ОСРЕІ АРДИКА СТАУРОС̄А-<sup>12</sup>ДО ОААЕН  
 ДЕІРЕІДОУОУ<sup>13</sup>КА КОЛАТРА-СІ • <sup>14</sup>ТЕРОУ ЕІ-КОРЕН ТРАПІС̄А-<sup>15</sup>ДО  
 ПЕН ПЕС̄АУОУА • ТАРОУ<sup>16</sup>УОУА-СІ ПЕСІРА-СИ • ІОУДАІ<sup>17</sup>ОСРЕІУОУА-  
 ДЕ ОУЕРАНИО-ЛО | АІКА П̄АЛ̄А-ДО УОУТТЕІ<sup>2</sup>САНА • ОУРОУ КЄСЕ-ЛА  
 XXXI ПЕС̄А<sup>3</sup>УОУА-ЛОИ ТАУКА МІШАН-<sup>4</sup>НО • ЕІС МАТАРИКОН ОУАУП  
 fo. 16<sup>b</sup> <sup>5</sup>НАСО • АЛЕ-СІ ОТЕА ПРОС<sup>6</sup>КОКА КЄСЕ-ЛА КЕН ДОУІ<sup>7</sup>ВИКАИ-НО  
 ЕКЕА ТАРОУ<sup>8</sup>АФІ-НО-ДШИ ІЕРОУСАЛИ<sup>9</sup>М-НА ТАИ ТА҃҃КА ПАЕИ  
<sup>10</sup>НА • ІЕРЕОСІ-ЛОТДО ТАИ <sup>11</sup>ДАН-НОИ ЕІ-НО • АРТОСІ <sup>12</sup>ОУЕРОУ •  
 ОРПИ САРПИ ОТЕ<sup>13</sup>РА-ЛО • СИ-АББА Т̄АЛ̄А-<sup>14</sup>ОРПИ ЕТТАКРА-СИ •  
 XXXII <sup>15</sup>҃҃ЕІА-ЛО ІЕРЕОСОУ К҃҃РИАКЕН ОЖКОУР-РО АМСОУ | МЕДЕРАНУОУА-  
 fo. 17<sup>a</sup> ЛО АКИЗ-ДО <sup>2</sup>ОТЕА СЕТЕУА ДОРА КІА КАП<sup>3</sup>ПАИ-НО МАНИ ПАПЕКА  
<sup>1</sup>ІЕРЕОСИ ОУРІ ТОУТТ̄А-ДО-<sup>5</sup>ЛО ПАСКАРРЕ СЕАУОУКА <sup>6</sup>ЕІДАЛТЕ-  
 ЛО • ЕІЕ МІШАН<sup>7</sup>УОУА-ЛОИ ЕТЕНЕН-ДЕ УЕ<sup>8</sup>МОУ • ІБ • ЗАЛЛОКА  
 КАУ<sup>9</sup>НА • ОУЕІДЕНЕІ-ОИ УЕМОУ <sup>10</sup>ІУ • -ЛА ЗАЛЛО КАНИА • ТІ<sup>11</sup>КІ-

xxix. a small Latin cross is drawn in the top left hand corner of the page. l. 3. orig. оиѡа with ѣ inserted. l. 7. the stroke over е of етен is very short and ет is required. xxx. l. 8. ла added above the line. l. 13. after сѣ, си., seems to have been written and then erased. l. 14. perhaps трапс̄а-до. xxxi. l. 7. киказанио seems to have been written and altered to кикаи(ди)но, the а being erased and the и smudged. l. 14. оу crossed out at the end of the line after си. xxxii. l. 2. the а of кика smudged. l. 4. orig. тоуттѣ. l. 9. уемоу. 8 and у are both written and visible, and it is difficult to decide which is the correction.

XXXIII    fo. 17<sup>b</sup>  
 ⲛⲟⲩ ⲙⲉⲧⲉ ⲉⲣⲉⲓⲥ-ⲛⲟⲩ[ⲛ] ⲛⲟⲩⲛⲁ · ⲕⲗⲉ-ⲥⲛ ⲥⲛⲛⲛ ⲛⲟⲩ-ⲗⲁ ⲟⲩⲉⲗⲛⲁ  
 ⲛⲁⲩⲩⲩⲛⲁ-<sup>1</sup>ⲛⲁⲛⲛⲟⲗ-ⲟⲩ · ⲉⲁⲁⲛ ⲙⲁⲩ<sup>15</sup>ⲕⲥ-ⲁⲉ [\*] ⲁⲉⲣⲩⲛ | ⲛⲉⲩⲧⲧⲁⲛⲁⲛⲉ-  
 ⲁⲉ-ⲛⲉ-ⲗⲟ <sup>2</sup>ⲙⲁⲉⲁ · ⲧⲗⲗⲗ-ⲗⲟⲩ ⲧⲁⲛ ⲁⲉⲗ<sup>3</sup>ⲛⲁ-ⲗⲟ · ⲉⲙⲉⲛⲧⲉ-ⲗⲁ ⲛⲁⲃⲉⲓ  
<sup>4</sup>ⲛⲁⲃⲩⲥ-ⲁⲛⲁ · ⲙⲁⲛⲁⲛ ⲧⲗ<sup>5</sup>ⲗⲛⲁ ⲉⲩⲁⲛⲁⲥⲟ · ⲉⲧⲁ-<sup>6</sup>ⲥⲛ ⲉⲛⲛⲁ-ⲥⲛ ⲧⲗⲗⲟⲩ  
 ⲁⲣⲛ <sup>7</sup>ⲉⲓ-ⲗⲁ ⲁⲉⲓⲉⲣⲁⲣⲁ ⲧⲟⲧⲣⲓ · <sup>8</sup>ⲓⲉⲣⲉⲟⲥⲗ-ⲗⲟⲩ ⲉⲓⲛⲁ-ⲗⲟ ⲛⲧ<sup>9</sup>ⲣⲁⲕⲉⲛ  
 ⲟⲩⲕⲓ ⲁⲟⲩⲧⲧⲟⲩ-<sup>10</sup>ⲗⲟ ⲟⲩⲣⲣⲁ ⲧⲃⲃⲁⲛⲁ <sup>11</sup>ⲁⲩⲧⲁⲛⲛⲟⲩ ⲉⲓⲁⲙⲛ ⲉⲓⲛⲁ  
<sup>12</sup>ⲉⲟⲁⲟⲩ ⲉⲓⲛⲟⲩ ⲓⲛⲉⲟⲩⲉⲓ <sup>13</sup>ⲭⲣⲓⲥⲧⲟⲥ-ⲓⲟⲧⲃⲟ ⲉⲁⲉⲣ-ⲁⲉ ⲧⲧ<sup>14</sup>ⲧⲗ-ⲁⲉ-ⲛⲉⲗⲛⲁ  
 XXXIV    fo. 18<sup>a</sup>  
 ⲧⲟⲩⲣⲣⲁⲁ<sup>15</sup> ⲁⲉⲗ · ⲧⲁⲛⲛⲁ-ⲥⲛ ⲉⲟⲕⲗ ⲟⲩ | ⲧⲛⲉⲕⲗ ⲃⲉⲗ ⲉⲗⲗⲉⲛⲟⲩ-ⲗⲟ  
 ⲛⲉⲕⲗ-ⲗⲟ ⲁⲙⲛⲛ : †††

XXXIII. l. 15. ⲕⲉⲗⲗⲟ has been written after ⲕⲥ-ⲁⲉ but struck out by three horizontal lines: a trace of a letter follows in the lacuna but this was separated by a space from the ⲁ following.    XXXIII. l. 5. a letter has been written and erased after ⲉⲩⲁⲛⲁⲥⲟ.    l. 6. ⲧⲗ orig. ⲧⲕ.    l. 9. orig. probably ⲟⲩⲛⲛ.    l. 10. orig. ⲧⲃⲃⲁⲛⲁ.

The first page is headed by ⲁ and ⲙ between three crosses.

(xix) These are the canons of the churches which the holy fathers (ⲡⲁⲡⲓⲁⲥ ⲟⲩ ⲡⲁⲡⲁⲥ), having assembled (?) in Nicæa, discussed (?)<sup>1</sup>, wrote, and established<sup>2</sup> by authority (?)<sup>3</sup>, being eighty (?).<sup>4</sup>

Beloved: when a certain man (?) hath spoken a vow (?), (namely) this Holy Feast which remains on the table: it is simply (?) bread and simply (?) wine (?) and comes out from (?) the church (?)<sup>5</sup> by (?) the Father and the Son and the Holy Ghost in the time of presentation (?) and the arrival of the moment (?).

<sup>1</sup> ⲁⲁⲟⲩⲁⲉⲁ "discuss," "talk," rather than "agree upon (?)" which does not suit the other instance.

<sup>2</sup> ⲟⲩⲉⲕⲓⲥ-ⲥⲗ. The last letter is doubtfully written so that it might be ⲁ, cf. -ⲥⲁ in the note to I, 1-4; but the stroke above would be meaningless with ⲁ, and ⲉⲓⲛⲗ following confirms the ⲗ.

<sup>3</sup> ⲁⲣⲛ cf. M. *tirti* "master" might perhaps refer to the sanction of the emperor, "confirmed by the Ruler (?)."

<sup>4</sup> ⲉ · ⲛⲟⲩⲉ is probably to be taken together as the emphatic plural ending, the numeral 80 being very likely expressed by the plural of 8. Otherwise ⲛ · ⲉ might be read as 85. The authentic canons of Nicæa are twenty, but spurious canons were invented to promote certain interests, and the Arabic pseudo-Nicene canons reach 80 in the version of Turrianus (Mansi II, p. 947) and 84 in that of Abraham Echellensis (ib. p. 982).

In the parallel 21, 3 ⲕⲉⲥⲥ-ⲗⲟ which must be intended here.



Verily when a man<sup>1</sup> dedicates an oblation in the church, (xx) whether it be wine or whether it be wheat, and the priest does not give one in return, and he says in his heart I have not eaten with the priest, I have not drunken with the priest, he hath not reward (?) from heaven in Jerusalem. And God, the possessor (?) of life, withdraweth (?) his light, because he hath desired that which is from earth and refused that which is from heaven, namely the mercies (?) which thy (?) God in his fullness (?) hath granted (?).

Verily a donor (?) having pronounced a vow, namely oblations dedicated in the church, (xxi) the children of the church shall eat them (?), the Father the Son and the Holy Ghost come out from (?) the church.

Verily a man having repented (?) in his heart and dedicated an oblation in the church, whether it be wine or wheat or durra-seed down to green vegetable (?); then he, the Lord, will rejoice (?) in his heart and receive (it) through his holy angel.

Have ye not heard that which is written, (xxii) "... gift ... God, him that giveth cheerfully (?) God loveth (?)""<sup>2</sup>? All men who working for the name of God<sup>3</sup> benefit themselves (?), they shall not find benefit (?) through God.

And now therefore (?) O man<sup>4</sup>, that which ye do<sup>5</sup> for the name of God, do ye cheerfully. And one was written (xxiii) "men about to (?) become in that (?) ... shall become (?) covetous (?), shall become (?) without ..., shall become ..., shall become man-hating, shall become ..., shall become covetous (?) of the priesthood (?)." And all this ... beloved, (xxiv) enquire ye unwillingly (?): let us have friendship (?), let us seek peace: and when ye sit (?) enquire ye with desire (?), because coveting (?) ye are fearful of death. Without ceasing (?) let us pray to God that he may give us remission of our sins.

Behold (?) hear ye a witness (?).

<sup>1</sup> εἰσενεῖν probably contracted from εἰσεν οὐνεῖν which occurs in the parallel 21, 4-5.

<sup>2</sup> ἸΛΑΡὸν γὰρ δότιν ἄγαπᾷ ὁ Θεός (Cor. II, 9, 7).

<sup>3</sup> τᾶλλᾶ for τᾶλλᾶ.

<sup>4</sup> ἐ εἰνα changing to the voc. sing. seems to return to the plural in αὐτοῦδαναι.

<sup>5</sup> αὐτοῦδοντα 2<sup>nd</sup> sing. act. with pl. obj. and objective ending κα.

Verily a layman (ΛΑΙΚΟΣ)<sup>1</sup> having . . . (xxv) and eaten the food of the church, he shall . . . the priest . . . and shall . . . And now therefore (?). . . enquire ye in . . . requital (?) . . . in desire (?) enquire ye.

And when thou hast sat down remain far (?) from the feast. And when thou hast (?) received the feast purify (?) thy heart and voice and come and receive the feast. And verily if not, (xxvi) it is destruction.

Verily if thou comest not at peace with a teaching man (?) thou art a feast-taker (?).

Verily when thou desirest to receive the feast come out first and come in good will (?); verily if thou art not in good will (?) remain outside (?) the church: wilt thou . . . through God<sup>2</sup> be friendly? And if not, thus wilt thou . . . and . . . the laws of God?

(xxvii) And when thou hast received the feast, remain in the church till the dismissal. Remember what was done to Judas the betrayer: having taken the feast he went out of the church not having been dismissed (?), and Satan entered (?) into his heart and persuaded him (?) to betray.

In truth thou also, when the church has not been dismissed, art . . . It is that which God shall take as cause (xxviii) and requite upon thee. Be not condemned for eternity with Judas on account of the short moment after this (?).

I have seen many when they have received the sacrament eat when the church is not open: woe to their hearts! Shall they receive in exchange (?) remission of sin, because they were able (?) to . . . ?

Verily a donor (?) who has eaten when the church was not open, he hath cause in a great . . .

(xxix) Verily a donor (?) who has eaten and received the sacrament loveth (?) light with the eater of the dead (?).<sup>4</sup>

<sup>1</sup> Cf. Eusebius in *Dict. Christ. Biogr.* II, p. 307 laic refusing communion on account of the bad character of the priest.

<sup>2</sup> Or perhaps "art thou greater than God?"

<sup>3</sup> Mr. BRIGHTMAN furnished me with a parallel passage from "Eusebius of Alexandria," *Hom. xvi, 2 de die dominica* (MIGNE, *P. G.* lxxxvi, 416 D; cf. *Rev. de l'Orient Chrétien* 1908, p. 416). ΚΑΙ ΜΗ ΕΞΕΛΘΗΣ ΕΚ ΤΗΣ ΕΚΚΛΗΣΙΑΣ ΣΟΥ ΕΛΝ ΜΗ ΑΠΟΛΥΣΙΣ ΓΕΝΗΤΑΙ· ΜΗΝΕΩΗΤΙ ΓΑΡ ΤΟΥ ΠΡΟΔΟΤΟΥ 'ΙΟΥΔΑ, ΚΑΙ ΜΗ ΕΞΕΛΘΗΣ, ΕΚΕΙΝΟΥ ΓΑΡ Η ΑΡΧΗ ΤΗΣ ΑΠΩΛΕΙΑΣ ΕΓΕΝΕΤΟ ΤΟΥ ΜΗ ΠΑΡΑΜΕΙΝΑΙ ΜΕΤΑ ΠΑΝΤΩΝ· ΛΑΒΩΝ ΓΑΡ ΤΟΝ ΑΡΤΟΝ Ο 'ΙΟΥΔΑΣ ΕΝ Τῷ ΣΤΟΜΑΤΙ ΑΥΤΟΥ ΣΗΛΩΕΝ ΕΣΩ, ΚΑΙ ΕΧΟΡΕΥΣΕΝ Ο ΣΑΤΑΝΑΣ, ΚΑΙ ΕΣΠΟΥΔΑΣΕΝ ΕΙΣ ΤΗΝ ΠΡΟΔΟΣΙΑΝ ΤΟΥ ΣΩΤΗΡΟΣ· 'ΕΛΝ ΟΥΝ ΠΡΟ ΤΗΣ ΑΠΟΛΥΣΕΩΣ ΤΗΣ ΑΓΙΑΣ ΕΚΚΛΗΣΙΑΣ ΕΞΕΛΘΗΣ ΠΑΡΕΚΤΟΣ ΑΝΑΓΚΗΣ, ΜΕΤΑ 'ΙΟΥΔΑΝ ΕΛΟΓΙΣΘΗΣ.

<sup>4</sup> Or "the dead body produceth a light with the eater (?)."

A donor (?) who not hearing the epistle and gospel hath received the sacrament, hath not received.

A donor (?) who hath not sung alleluia with the singers<sup>1</sup> insulteth God his Maker. For Alleluia is Thelkath Marimath<sup>2</sup>; and the saying being interpreted is "Let us glorify God (xxx) who founded all (things), and let us love and worship (?) him."

Woe be to the man who speaketh in the church at the time (?) of the sacrament<sup>3</sup>! For he that speaketh in the church at the time (?) of the sacrament<sup>1</sup> is negligent (?) more than (?) all the negligent (?) ones. For the man that speaketh in the church is the enemy of God.<sup>5</sup> For these are like the Jews who having hanged the Saviour on the Cross mocked him—they who speak when this sacrament is upon the table. He, the Lord it is who hath said "and the Jews alone (?) (xxx) openly rejected (?) me<sup>6</sup>." And you who speak in the church at all times, behold (?), hearken ye to the warning (?).

Verily one in (?) dedicating an oblation in the church by means of (?) the act (?) of service of life he shall write his name in Jerusalem. And his reward with the priest here (?) is one loaf (ἄρτος) one finger (?) of wine: for this is what was taken by God.

Woe be to the priest who sitteth on the Lord's day (ΚΥΡΙΑΚΗ) amongst . . . , one by . . . (xxxii) departing and eating (?) will requite (?) that one's

<sup>1</sup> Or "with psalms."

<sup>2</sup> CRUM referred me to a text published by LACAU, *Mém. Inst. Or. Franç. au Caire* ix, 49. μαρια τῷαατ πῶαλκα μαριμαθ ετε πεγοτρωμ πε πρῶσε μεν πεσμοτ μῆποσροτ. "Mary the mother of Thalka Marimath, the interpretation of which is 'joy and blessing and gladness'!" The same text, the Apocalypse of St. Bartholomew, employs several other gibberish phrases in "the language of Christ's divinity" (ϥῆτασε πτεμῆτνοτε), having an appearance of Hebrew origin but accompanied by impossible interpretations. But a very close parallel to the passage has been found and given me by Professor BURKITT in the *Visio Pauli* or *Apocalypse of Paul*. He says "In the Latin *Visio* (JAMES p. 28) we have Alleluia *tecel · cat · marith · macha* benedicamus eum omnes in unum; in TISCHENDORF'S Greek τὸ ἀλληλοῦϊα λέγεται ἐβραϊκῇ θεβελ μαρμαθα . . . δοξάζωμεν αὐτὸν ἐπὶ τὸ αὐτό; in the Syriac (English only published) 'Praise God who was the first of all'." He adds that the Latin MS. of the *Visio* is as old as the eighth century.

<sup>3</sup> Or "when the sacrament comes."

<sup>4</sup> Or "at the coming of the sacrament."

<sup>5</sup> Read τῶλλῆ (?).

<sup>6</sup> Or "the Jews alone (?) mocked (?) at him that revealed me (ἡῶλλῶ-σο).



sin upon the scalp (?) of the head of the priest in the fullness<sup>1</sup> of the ages. And all persons, either having become a woman being 12 years old shall give (?) or having become a man being 13 years old shall give (?); and . . . and verily he who hath . . . one of these, is good (?) both in the . . . of the flesh (xxxiii) and the . . . of the . . .; and God will trying try his soul in hell.

Therefore (?) praise (?) God: praise (?) be Thine! In the hand of the living God I will overcome and expel!

And the priest each (?) Lord's day<sup>2</sup> shall cause them to hear<sup>3</sup> this: for (?) it hath been done, that we may (?) attain (?) resurrection and grace (?) with our Lord Jesus Christ; whose be the glory and (xxxiv) the power unto ages of ages! Amen.

Dr. WATSON, Professor of Pastoral Theology, on the occasion of my first attempt at translation drew my attention to the numerous pseudo-Nicene canons known in Arabic which in the two published versions reach to 80 and 84 respectively.<sup>4</sup> In the heading we have the number 80 or 85, but there is no numbering for the rules which follow it and I can find no clear connexion or analogy in style or matter with any of the canons in Mansi. It would in fact be impossible to distinguish as many as 80 rules in the text, which is evidently not a series of canons but a Sunday homily or exhortation on the offering of oblations and behaviour at the Eucharist.

The Mena miracle took place in connexion with a votive oblation and the Eucharist, and this may account for the two texts having been bound together.

One word may possibly be derived from Arabic: *capun*<sup>5</sup> here as a measure of sacramental wine might be translated "draught" and would then seem to be the Arabic شُرْبَة *shurbeh* "draught." This very common Arabic word of course is known in modern Nubian as *šorbe*.

It is possible that Arab influence was felt very early in Nubia. The Arabic name سَلَال "cataract" is found in the Meroitic inscriptions of the third or fourth century as Selale (Tcahalic) and a proper name Mashtaraq,

<sup>1</sup> For *εἰς αἰῶνα-ἀο* (?).

<sup>2</sup> Or in "Sunday service."

<sup>3</sup> *ὁυουα* the first letter is imperfect but hardly doubtful: it seems like M. *ukkie* to be a form of *ουα* with the *u* assimilated.

<sup>4</sup> Mansi II, pp. 947, 982.

31, 12.

of Arabic appearance, occurs in a Meroitic inscription at Philae of about the same age.<sup>1</sup> But, however these may be accounted for, it is not likely that a word like *shurbeh* would be early adopted apart from ritual use. We have no reason to suppose that the pagan Nubians were influenced by Arab religious customs: *shurbeh* would therefore probably have been taken from Arabic Christian ritual.

But unless further evidence appear in the Christian Nubian texts of borrowing from Arabic it would seem better to connect the word with the M. *sarbē* "finger" which might perhaps be used for a measure of liquid.

## II. Berlin, Kgl. Bibl. MS. Or. Quart 1019.

### Lectionary.

The fragments form a continuous series of eight double leaves or 16 pages in one quire from a rather large book, the existing pages being numbered from 100 to 115; the best preserved are 21 by 12½ cm., and originally may have measured about 22 by 14 cm. The outermost leaf (pp. 100, 114-5) has suffered severely all over and 102-3 has lost all but eight lines on each. For the rest the blank outer edges have entirely gone, but often with scarcely any injury to the writing. The lower edge has suffered most and only two pages (106-7) show a fragment of the last line. These two pages contained respectively 19 and 21 lines, and the space occupied by the writing is about 19 by 11 cm.

The writing is fairly even, without division of words: rubrics are used: phrases, sentences and paragraphs are divided systematically with double dots (one black and one red), reinforced sometimes with dashes—.<sup>2</sup>

A dot is often placed above a vowel to separate it from a previous or following one not in the same syllable, but *o*, *a* seem to be often so marked inappropriately.

The nature of the text was recognised by SCHÄFER in his first publication of November 1906 as being a portion of a lectionary for Christmastide, and the Biblical sections, sometimes represented by mere morsels, were all identified by him. A fuller description was given in his second paper in the following year.

<sup>1</sup> GRIFFITH, *Meroitic Inscriptions* II, pp. 30, 42.

<sup>2</sup> A double leaf with pp. 106, 109 is shown in Taf. I.

The portion of the lectionary that survives extends from 24 to 30 Choiak and for each day there is prescribed a reading from the "apostle", *i. e.* the letters of St. Paul, and from the Gospels. No guide is given to the place in the epistles from which the extract is taken, but for the Gospel the evangelist is named and the "Ammonian" number of the first section is given.<sup>1</sup> The order of the readings shows no relationship to that of the Bohairic Coptic lectionaries and it remains to be seen whence the system was derived by the Nubian church.

As identified by SCHÄFER the contents are

|             |   |                |
|-------------|---|----------------|
| [24 Choiak  | Epistle—]                               |                |
|             | Gospel Matth. 1, 18-25 (cf. 28 Choiak). | p. 100         |
| [25 Choiak] | Epistle Phil. 2, 12-18.                 | p. 100, 13-101 |
|             | Gospel Matth. 5, 13-20.                 | p. 102-103     |
| [26 Choiak] | Epistle Rom. 11, 25-31.                 | p. 104         |
|             | [Gospel—]                               |                |
| 27 Choiak   | Epistle Hebr. 5, 4-10.                  | p. 105-106, 3  |
|             | Gospel Joh. 16, 33-17, 26.              | p. 106, 4-110  |
| 28 Choiak   | Epistle Hebr. 9, 1-5.                   | p. 111-112, 2  |
|             | Gospel Matth. 1, 18-25 (cf. 24 Choiak). | p. 112, 3-5    |
| 29 Choiak   | Epistle Galat. 4, 4-7.                  | p. 112, 7-     |
|             | Gospel Matth. 2, 1-12.                  | p. 113-115, 4  |
| [30 Choiak] | Epistle Rom. 8, 3-7.                    | p. 115, 6-     |
|             | Gospel—                                 |                |

: ṽ :

p. 100

ⲓⲛⲉⲥⲧⲁⲕⲟⲗ ⲕⲓⲣⲓⲥⲓⲛⲟⲗ ⲗⲓⲛ ⲟⲩ

[ΤΟΥΤΟ ΔΕ ΟΛΟΝ ΓΕΓΟΝΕΝ]

Matthew 1, 22 ἵνα πληρωθῇ τὸ ρηθὲν [ὑπὸ τοῦ κυρίου διὰ τοῦ προφήτου λέγοντος

ⲉⲓⲥⲁⲛⲓⲛⲟⲗ ⲁⲣⲁⲃⲁⲣⲣⲁⲛⲟⲥ ⲧⲟⲩⲗⲟ ⲁⲣⲁⲃⲁⲣⲣⲁⲛⲟⲥ ⲁⲛⲟⲩ

23 ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει

<sup>1</sup> See 106, 4; 112, 3.

<sup>2</sup> ⲓ is written above the line over the ⲥ.

<sup>3</sup> ⲗⲓⲛ probably refers to τοῦτο ὅλον.

<sup>4</sup> ⲉⲓⲥⲁⲛⲓⲛⲟⲗ cf. 100, 5. 113, 3. The amount lost at the ends of the lines is generally uncertain.



3 **ΕΑΚΚΟΝ ΟΥΝΙΩΝΟ** »

ΚΑΙ ΤΕΤΕΤΑΙ ΥΙΟΝ

**ΤΑΝ ΤΑΥΤΗ<sup>1</sup> Α ΕΜΜΑΝΟΥΗΛ<sup>///</sup> ΟΚΑΡΡΑΝΑ<sup>///</sup>** »

ΚΑΙ ΚΑΛΕΣΟΥΣΙΝ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ<sup>2</sup> ΕΜΜΑΝΟΥΗΛ

**ΕΥΡ[Α?] ΕΙΣ<sup>///2</sup> ΠΛΛΙΛΛΗΙ ΕΑΔΑΛ ΠΕΔΑ ΔΟΥΛ[Α] ΕΑΡΡΑ ΕΕ<sup>///</sup>** »

ὅ ἐστιν μεθερμηνευόμενον μεθ' ἡμῶν ὁ θεός

**ΙΗΣΗΦΕΙΟΝ ΕΑΔΟΥΛ<sup>7</sup> ΛΟ ΠΙΚΚΕΝ** »

ΔΙΕΓΕΡΘΕΙΣ ΔΕ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου

**ΕΟΔ<sup>π</sup> ΑΥΤΕΛΟΣΗ<sup>Δ</sup> ΤΑΚΗ[Α] ΕΜΟΥΡΤΑΤ[.ΕΣ]Η ΚΕΛΛΙΚΑ ΑΥ<sup>Δ</sup>** »

ΕΠΟΙΗΣΕΝ ὡς προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου

**ΠΑΡ[ΘΕ]·ΙΟΣΚΑ ΤΑ<sup>Δ</sup> ΤΗ<sup>Δ</sup> Ε|Η-ΑΡΙΣΗΑ** »<sup>1</sup>

ΚΑΙ ΠΑΡΕΛΑΒΕΝ ΜΑΡΙΑΜ ΤΗΝ ΓΥΝΑΙΚΑ ΑΥΤΟΥ

**ΤΑΚΚΟΗ<sup>10</sup> [Ε]ΙΔΡΙΛΥΡΜΕΝΑΛΗ [·]**

ΚΑΙ ΟΥΚ ΕΓΙΝΩΣΚΕΝ ΑΥΤΗΝ

**ΤΑΝ Ε[Α . . . . ?] ΕΤΗΚ<sup>π</sup>Η[. . . ΟΥ]ΗΗ<sup>π</sup>** »

ἕως<sup>5</sup> οὗ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτοτόκον<sup>6</sup>

**ΤΑ[Η ΤΑΥΤΕΚΟΝ?] ΕΤΗΚΟΥ[ΕΙΔ ὈΚΕ]Η ΠΑΤΟΥΚΑ** »<sup>7</sup>

ΚΑΙ ΕΚΑΛΕΣΕΝ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ<sup>2</sup> ἸΗΣΟΥΝ

**13[ΧΟΙΔ<sup>π</sup>Η : ΚΕ] : ΑΠΟΣ .<sup>Δ</sup>**

**ΕΗ ΤΡΙΤ<sup>Δ</sup>ΛΟ ΟΗΤ[ΑΚΡΑ]14[ΤΟ]ΤΕΚΕ** »?

Philipp. II, 12 ὥστε ἀγαπητοὶ μου

**[Τ]ΑΥΚΑ Μ<sup>π</sup>ΨΑΗΗ[Ο . . . . .]15 ΕΕΦ[Υ]ΛΟΥΤΡΗ[. .]ΕΗ ΚΕ[ΛΛΗ]** »

ΚΑΘΩΣ ΠΑΝΤΟΤΕ ὕπνηκούσατε

<sup>1</sup> At the end there is space for a letter or two, but hardly for [ΕΙΟΝ]: the form too would be **ΤΑΕΚΟΝ**, cf. 107, 7.

<sup>2</sup> **ΕΙΡΕΙΟΝ** might be suspected as in K. 29, 14, but **ΕΙΕ<sup>///</sup>** seems to be the reading.

<sup>3</sup> **ΤΑ[Ρ-]** not possible as tail of ρ would show on the fragment: the form **ΤΑΔΟΥΛΛΕ** occurs. The letter at the end of the gap seems to have had an upright stroke like η or η.

<sup>4</sup> "And took to himself the Virgin."

<sup>5</sup> ἕως is expressed by **ΠΑΤΟΥΚΑ** at the end of the next phrase in l. 12.

<sup>6</sup> The standard text has simply ἕως οὗ ἔτεκε υἱόν.

<sup>7</sup> See these last three words quoted in 112, 4.

<sup>8</sup> The rubrik for 28 Choiak, below 112, 3, where the same passage is prescribed, shows that the date here was 24 Choiak, and that the lection was the "third" in Matthew, comprising ch. 1, vv. 18 to 25. Of these vv. 22-25 alone are preserved.







εισοικ[ε]<sup>[—]</sup>ρο|τα<sup>1</sup>|λι|δα<sup>1</sup> τοικ'α|. . . .| ε|. . . .|ω

καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν<sup>2</sup>

[Half a page missing.]

Rom. XI, 25 [Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν ἀδελφοί, τὸ μυστήριον τοῦτο, ἵνα μὴ ᾗτε παρ' ἑαυτοῖς φρόνιμοι,]

: ρ<sup>2</sup> :

:|ελλω ιεράνλιελλε ροσ'αλαρ<sup>2</sup>|αρ|αει ω

ὅτι πῶπως] ἀπὸ μέρουσ τῷ Ἰσραῆλ γέγονεν

ειπιεισοικ κικριετινά<sup>3</sup> |τ|ορα κικελλω κέκιλλω ω

ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ,

εικαρ[14ε]ραλο ιεράνλι οσ'αττο ραρτα[κ]<sup>4</sup>|κονα ω

26 καὶ οὕτως πᾶς Ἰσραῆλ σωθήσεται

παρτακεει κέλλω ω

καθὼς γέγραπται

κ|μ|<sup>5</sup>μα εἰώμα<sup>6</sup> κεταλ α'α'α' ω

Ἦξει ἐκ σιῶν ὁ ρυόμενος.

υῖ[ρ]<sup>7</sup>τεμ[δ] τ'αλιμικακεκα ιακ[ω]<sup>8</sup>β|. .|

καὶ ἀποστρέψει<sup>2</sup> ἄσπερας ἀπὸ Ἰακώβ

[. . .]κεταλ εμμο αη ριερ|τ<sup>9</sup>. . . . .|α'αει .

27 καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη

τεμ ραπεροσ[κ]<sup>10</sup>οστ'ρ[α]<sup>11</sup>δερι τακ'α'ω<sup>12</sup> ω

ὅταν ἀφέλωμαι τὰς ἀμαρτίας αὐτῶν

δαρεν|κε|<sup>11</sup>υαυρά ρε οτ'ικα'ε'ο'ε'λ'ω οτ'ι'οδ|μα<sup>13</sup>|

28 κατὰ μὲν τὸ εὐαγγέλιον, ἐχθροὶ δι' ὑμᾶς.

<sup>12</sup>ραστ'ικεταυρ[δ] ειοι ουτακρ[α]<sup>13</sup>οσ'ε'λ'ω παμ|υοσ'α'οδ|μα<sup>14</sup> ω

κατὰ δὲ τὴν ἐκλογὴν ἀγαπητοὶ διὰ τοὺς πατέρας

[τ'α'α'ω<sup>14</sup>πητη|υοσ'α'ε . . . . ρεκε'α . .|<sup>15</sup>οτ'ο|. . . .

29 ἀμεταμέλητα γὰρ τὰ χαρίσματα καὶ ἡ κλησις τοῦ θεοῦ

[Short entry of Gospel(?) lost.]

<sup>1</sup> Perhaps for εικ κοσ'α'α'δα "teach them this."

<sup>2</sup> Or for καὶ ἀποστρέψει read ἀπόστρεται.

: pē :

: χοιάνῃ : κῆ : ἀνος :

οτελ ενδε ειον οτρ·ρηι согга фоккетменкералш »

Hebr. V, 4 καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν

τῶ·λιλμδισά οκτακολενκш »

ἀλλὰ ὁ καλούμενος ὑπὸ τοῦ θεοῦ

аршмнā : нон »

καθάπερ καὶ Ἰακώβ

сикариурадо христоси таккон[о] : архῖερεόсага фокетниā мено·на »

5 οὕτως καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασεν γεννηθῆναι ἀρχιερέα

тартилле песол » анотамн еи[r]от айло ёли еῤ отинара он  
ленкш »

ἀλλ' ὁ λαλήσας πρὸς αὐτόν Υἱὸς μου εἰ σύ, ἐγὼ σήμερον γεγέννηκά σε

8тѹотъ отеллш песен келл[ш] »

6 καθὼς καὶ ἐν ἑτέρῳ λέγει

еиз·мн ἱερεόсот ёллен кета[лле]и[ ] 10.мелхиседекῃ наототкот  
[кегасра? »]

σύ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ

11|т|сῃ таш уааиā отири·сот·лш

7 ὅς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ

[.....]λ 12·зе ткелиттл·декеλва »

δεήσεις τε καὶ ἱκετηρίας (προσενγέκας)

·дi·ршш так 13[к]а атоулóсῃрῗл шл·л·е »

πρὸς τὸν δυνάμενον σώζειν αὐτὸν ἐκ θανάτου

оташтш 14[. .]кaттῗ [зе.....]е зе келлш ·дaл 15|. . . . .|

μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων προσενέγκας

|. . . . .|т·е·л·е·д·о·ш

καὶ εἰσακούσθεις ἀπὸ τῆς εὐλαθείας

16[ ] енῗл|

8 καίπερ ὦν υἱός, ἔμαθεν ἄφ' ὧν ἐπαθεν τὴν ὑπακοήν

17 ] тδт|

[One (?) line lost.]

9 καὶ τελειωθείς

: ρ̄ϵ :

:[.]ⲙⲁ ⲁⲟⲩⲣⲓⲃⲁⲣⲁⲥⲓ ⲛ

ΕΓΕΝΕΤΟ ΠΑΣΙΝ ΤΟΙΣ ὙΠΑΚΟΥΟΥΣΙΝ Αὐτῷ ἈΓΙΟΣ ΣΩΤΗΡΙΟΣ ΛΙΩΝΙΟΥ

ⲧⲗⲗⲓⲗⲉⲁⲟⲩⲛ ⲁⲣⲓⲭⲓⲛⲉⲣⲉⲟⲥⲁⲗⲁ ⲟⲩⲧⲁⲕⲁ »

ΙΟ ΠΡΟΣΑΓΟΡΕΥΘΕΙΣ ὑπὸ τοῦ θεοῦ ἈΡΧΙΕΡΕΥΣ

ⲙⲉⲗⲭⲓⲥⲉⲁⲩⲉⲛⲓ ⲛⲓⲗⲓⲃⲉⲧⲁⲗⲁⲕⲁ :: ——— . . . . . ———

ΚΑΤΑ ΤΗΝ ΤΑΞΙΝ ΜΕΛΧΙΣΕΔΕΚ

ⲛⲓⲭⲓⲟⲓⲁⲕⲓⲛ : ⲕⲗ̄ : ⲉⲟ̄ : ⲛⲓⲣ̄ⲟ̄ : ⲣⲓⲣ̄ⲟ̄ : ]<sup>1</sup>

ⲉⲓⲛⲓⲛⲕⲁ ⲟⲩⲩⲁⲩⲓⲗⲓⲗⲉ ⲛⲉⲥⲓⲃⲉⲣⲗ̄ »

Joh. XVI, 33 ΤΑῦΤΑ ΛΕΛΑΛΗΚΑ ὙΜῖΝ

ⲧⲓⲛⲓⲛⲁⲧⲉⲕⲁ ⲁⲓⲗ̄[?] ⲉⲕⲟⲛⲕⲟⲗⲓⲛ »

ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε

ⲛⲟⲥⲉⲕⲉ ⲛⲟⲥⲙⲟⲥ̄ⲗⲁ ⲙⲁⲗⲕⲧⲕⲧⲕⲁ »

ἐν τῷ κόσμῳ θλίβιν ἔχετε

ⲙⲁⲩⲣⲉⲛ ⲉⲓⲛⲁ ⲧⲟⲩⲗⲗⲓⲃⲁⲙⲁⲥⲓⲛ | » |

ἈΛΛΑ ΘΑΡΣΕῖΤΕ

ⲛⲁⲓ ⲛⲟⲥ|ⲙⲟⲥ|ⲕ ⲉⲥⲓⲕⲉⲥⲓⲛ :: —

ἐγὼ ΝΕΝΙΚΗΚΑ ΤΟΝ ΚΟΣΜΟΝ

ⲉⲓⲛⲓⲛⲕⲁ ⲛⲉⲥ[ⲓ]ⲟⲩⲃ[. . .]ⲉⲓⲟⲩⲛ ἱⲓⲥⲟⲩⲥⲓ »

XVII, 1 ΤΑῦΤΑ ΕΛΑΛΗΣΕΝ Ὁ ΙΗΣΟΥΣ

ⲧⲁⲛ ⲙⲁⲣⲓⲛ ⲧⲣ[ⲓ]ⲟⲕⲁ ⲑⲁⲣⲙⲓⲗⲁⲩⲓⲗⲓⲗⲉ ⲛⲟⲟⲩⲩⲁⲣⲁ ⲛⲉⲥⲥⲓⲛⲁ | » |

ΚΑΙ ΕΠΆΡΑΣ ΤΟΥΣ ὈΦΘΑΛΜΟΥΣ Αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν

ⲛⲓⲣ̄ⲗⲛⲟ | ⲧⲓⲣ̄ⲁⲧⲗⲗⲟ ⲕⲣ̄ⲣⲁ

ΠΑΤΕΡ ΕΛΗΛΥΘΕΝ Ἡ ὭΡΑ

ⲉⲓⲛ ⲉⲁⲕⲕⲁ ⲉⲟⲟ[ⲕ]ⲓⲧⲣⲉ[ⲥⲓⲛ » |

ΔΟΞΑΣΟΝ ΣΟΥ ΤΟΝ ΥἱΟΝ

ⲉⲓⲛ ⲉⲁⲗ̄ ⲉⲓⲛⲕⲁ ⲉⲟⲕⲧⲣⲟⲛⲓⲛⲟ[ⲗ̄ » |

ἵνα ὁ υἱός σου ΔΟΞΆΣῃ ΣΕ

ⲛⲟⲩⲁⲥⲁ ⲙⲓⲛⲓⲛⲁⲛⲓⲛⲁ ⲛⲁⲩⲟⲩⲩⲁ ⲧⲁⲛ[ⲕⲁ ⲧⲉ?]ⲓⲥⲓⲛ ⲕⲉⲗ̄ⲗⲓⲛ »

2 ΚΑΘΩΣ ΕΔΩΚΑΣ Αὐτῷ ἔΞΟΥΣΙΑΝ ΠΆΧΗΣ ΣΑΡΚΟΣ

<sup>1</sup> The number agrees with the "Ammonian", the excerpt continuing to the end of the discourse (sections PND, PNE) on p. 110.



εἵ ταῦκα τιδδισιὰ μ[ῡ] 15 ῡαῦκα

ἵνα πᾶν ὃ δέδωκας αὐτῷ

αφδιελλει [νε]ταλλεικα ὕ 16 τεκκα [τι]δδ[ικιοτα] »

δώσει αὐτοῖς ζωὴν αἰώνιον

εἵμον εἵ[να] 17 να . . . . . λευ »

3 αὕτη δέ ἐστιν ἡ αἰώνιος ζωή,

ειροτ 18 . . . . . εἰδρι »

ἵνα γινώσκουσιν σὲ τὸν μόνον ἀληθινὸν θεόν

ον ε[ ] 19 | . . . . . χρις]τοσκα »

καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν

αἶφ[η 20 . . . . . ]<sup>(-)</sup>εκτᾶλιν

4 ἐγὼ σε ἐδόξεσα ἐπὶ τῆς γῆς

ρε|ειλ 21 . . . . . |κ| . . . |ερ| . . .

τὸ ἔργον τελειώσας, ὃ δέδωκάς μοι ἵνα ποιήσω

: ρζ :

εἰλον παπο ειροτ αἶκα φοκοτ'αμεισι » 2ειριη ὀρη

καὶ νῦν δόξασόν με σύ, πάτερ παρὰ σεαυτῷ

φοκοτ κοσμοεἰλᾶ τοτσοτ 3ειριό τδρη 2οτη<sup>1</sup> κοτσεικα »

τῇ δόσει ἥ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί

ηλλιερά τιδδισε εἵ ταεῖκα ειροτκα »

6 ἐφανερώσά σου τὸ ὄνομα τοῖς ἀνθρώποις

εἵ κοε,μοεἰλό δοολ αἶκα 2ειδισιποτ'α εἵηαετοεἰλο »

οὗς ἔδωκάς μοι ἐκ τοῦ κόσμου, σοὶ ἦσαν

τεκκοη αἶκα 2ειδαραλη »

καὶ ἐμοὶ αὐτοῦς ἔδωκας

7εἵ σαλκ οη ει2φισαηα »

καὶ τὸν λόγον σου τετηρήκας

ελληη [ει]αε<sup>8</sup>αηα αἶκα 2ειδισιὰ μ[ῡ]ῡ[α]ῡκα »

7 νῦν ἐγνώκαν ὅτι πάντα ὅσα δέδωκάς μοι

<sup>1</sup> Apparently the genitive as subject in a relative sentence "which I had when I was with thee.

ⲙⲉⲗⲁⲙⲓⲕⲁ ⲧⲉⲕⲕⲁ ⲧⲓⲃⲉⲥⲓⲩⲁ ⲟⲩ<sup>1</sup>

ΠΑΡΑ ΣΟΥ ΕΣΤΙΝ, 8 ΟΤΙ ΤΑ ΡΗΜΑΤΑ ἃ ἔΔΩΚΑΣ ΜΟΙ ΔΕΔΩΚΑ ΑΥΤΟΙΣ

[ⲧⲉⲣⲟⲩ] <sup>10</sup>ⲉⲧⲁⲗⲟ ἁⲗⲉⲡⲁⲃⲃⲁⲗⲗⲟ ⲉⲓⲁⲥⲉⲁⲙⲓⲁ

ΚΑΙ ΑΥΤΟΙ ἔΛΑΒΟΝ, ΚΑΙ ἔΓΝΩΣΑΝ ἈΛΗΘΩΣ

[ⲁⲓ] <sup>11</sup>ⲉⲓⲣⲓⲟⲃⲟⲩⲛ ⲡⲁⲗⲁⲃⲣⲉⲥⲓⲕⲁ ⲟⲩ

ΟΤΙ ΠΑΡΑ ΣΟΥ ἔΞΗΛΘΟΝ

ⲟⲩⲛ ⲡⲓⲥⲧⲉⲩ <sup>12</sup>[ⲉⲓ]ⲥⲁⲛⲁ ⲟⲩ ⲉⲓ ἁⲓⲕⲉⲛⲧⲣⲉⲥⲓⲕⲁ ⲟⲩ

ΚΑΙ ΕΠΙΣΤΕΥΣΑΝ ΟΤΙ ΣΥ ΜΕ ἈΠΈΣΤΕΙΛΑΣ

ⲁⲓ ⲟⲩⲛ ⲧⲉⲡ <sup>13</sup>ⲃⲟⲩⲣⲓᲁⲗⲟ ⲥⲉⲛⲓⲉ ⲟⲩ

9 ΕΓΩ ΠΕΡΙ ΑΥΤΩΝ ἔΡΩΤΩ

ⲕⲟⲥⲙⲟⲥⲉⲓ ⲃⲟⲩⲣⲓⲁ ⲉⲓⲟⲩⲛ ⲥⲉⲛⲓⲙⲓⲛⲉⲥⲟ ⲟⲩ

ΟΥ ΠΕΡΙ ΤΟΥ ΚΟΣΜΟΥ ἔΡΩΤΩ

ⲉⲓ ἁⲓⲕⲁ ⲁⲥⲓⲛ <sup>14</sup>ⲃⲉⲓⲙⲓⲙⲟⲩⲛ ⲃⲓⲃⲟⲩⲣⲓᲁ . . . . ⲉⲓⲛⲉⲥⲣⲁⲛⲓⲟ ⲃⲟⲩⲛ ἁⲥⲓⲙⲓⲙⲟⲩⲛ ⲟⲩ

ἈΛΛΑ ΠΕΡΙ ὧΝ ΔΕΔΩΚΑΣ ΜΟΙ ΟΤΙ ΣΟΙ ΕΙΣΙΝ

[. . . . .] <sup>17</sup>ⲁⲉ ⲉⲓⲛⲁⲙⲓⲛ . . . . . <sup>18</sup>ⲉⲓⲟⲩⲉⲗⲟ ⲟⲩ

10 ΚΑΙ ΤΑ ἙΜΑ ΠΑΝΤΑ ΣΑ ΕΣΤΙΝ ΚΑΙ ΤΑ ΣΑ ἙΜΑ.

<sup>?</sup>ⲧⲉⲣⲓ . . . . . <sup>19</sup>ⲉⲣⲓ . . . . . ⲉⲛⲓ

ΚΑΙ ΔΕΔΟΞΑΣΜΑΙ ἘΝ ΑΥΤΟΙΣ

: ρη :

. . . . . ⲕⲟⲥⲓⲙⲟⲥ ἁⲗⲁ ⲁⲟⲩⲙⲙⲓⲙⲉⲗⲓⲛ ⲟⲩ

11 ΚΑΙ ΟΥΚΕΤΙ ΕΙΜΙ ἘΝ Τῷ ΚΟΣΜῳ

ⲉⲓⲛⲉⲥⲣⲁⲛⲓⲟⲩ ⲁⲗⲟⲩ ⲕⲟⲥⲙⲟⲥ ἁⲗⲁⲗⲟ ⲁⲟⲩ ἁⲗⲁⲛⲁ ⲟⲩ

ΚΑΙ ΟΥΤΟΙ ἘΝ Τῷ ΚΟΣΜῳ ΕΙΣΙΝ

ⲁⲓⲟⲩⲛ ⲁⲓⲉⲓⲁⲓⲁⲗⲉ ⲉⲓⲛ ⲕⲓⲣⲉⲥⲉⲓ ⲡⲁⲛⲁ ⲉⲩⲥⲁ ⲟⲩ

ΚΑΙ ΕΓΩ ΠΡΟΣ ΣΕ ἔΡΧΟΜΑΙ, ΠΑΤΕΡ ἉΓΙΕ.

ⲉⲓⲛⲉⲥⲣⲁⲥⲁⲗⲟⲕⲓⲛ ⲧⲉⲕⲕⲁ ⲉⲓⲁⲣⲓⲃⲉⲥⲓⲛ ⲟⲩ

ΤΗΡΗΣΟΝ ΑΥΤΟΥΣ ἘΝ Τῷ ΟΝΟΜΑΤΙ ΣΟΥ ὃ ΔΕΔΩΚΑΣ ΜΟΙ

ⲟⲩⲉⲣⲓⲛⲓᲗ ⲁⲟⲩⲕⲟⲁⲛⲓⲟⲥ ⲟⲩ ⲉⲓⲛⲁ ⲟⲩⲉⲣⲓ ⲉⲓⲛⲁⲙⲓⲙⲉⲗⲓⲛ ⲟⲩ

ἵΝΑ ὦΣΙΝ ἘΝ

ΚΑΘΩΣ ἩΜΕῖΣ

<sup>1</sup> "The like thou gavest unto them." The Greek and other texts offer no such abbreviation.

<sup>2</sup> Or -ἁⲗⲟ.

<sup>3</sup> "As we are one." This is found in several versions.

κοσμοῖα τεσσαλ [αη]⁷²οτε[η τ]ατκλῖι δε  
 12 ὅτε ἤμην μετ' αὐτῶν ἐν τῷ κόσμῳ

αἶλο τεκκα ει[α]⁸φιδ[αρ]ρα »  
 ἐγὼ ἐτήρουν αὐτοῦς

ειη τατκλόκη ειῖ αἶκα ⁹²ειδῆκ ει²φιδίσε  
 ἐν τῷ ὀνόματί σου ὅς δέδωκάς μοι ἐφύλαξα

τερῖα οτελεια[ε] ¹⁰ε[ι]ου δαππμενιαλῖι .  
 καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο

δαππ²ει ¹¹τοτ λεικῖι : —  
 εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας

παρτῶλ κίριτκ[ου]ηο[ά »]  
 ἵνα ἡ γραφὴ πληρωθῇ

¹²έλον εῤῥεῖαλελο κίρε »  
 13 νῦν δὲ πρὸς σὲ ἔρχομαι

ειπῖκα[εiou] ¹³κοσμοῖα πεσιδρε »  
 καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ

αιπισκανε κ[ι]¹⁴ριφοκκα τε[ρι]ο[δ]οτη κῥαηι[ο]ά : —  
 ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν ἑαυτοῖς

¹⁵αἶο[η ει]σαλκα τεκκα τ[ι]δδῖε[ι] οτ[ι]  
 14 ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου

¹⁶.....} μονδ [...  
 καὶ ὁ κόσμος ἐμίχσεν αὐτοῦς,

[Two (?) lines lost.]

ὅτι οὐκ εἰς ἐκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου

: ρθ :

.....] ¹οσιδεα εἰον σεημῖπτες »  
 15 οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοῦς ἐκ τοῦ κόσμου

κοσκῆατ²τῶλ τεκκα ει²φιδεειλλῆκῖι »  
 ἀλλ' ἵνα τηρήσῃς αὐτοῦς ἐκ τοῦ πονηροῦ

κοσμ[ο]³εἶλο δισάρα εἰον μινῖελῖι »  
 16 ἐκ τοῦ κόσμου οὐκ εἰς ἐκ



αιηκα κο[ε]<sup>4</sup>μοσιλο δισάρα μενερι κελλωι »  
καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου

ειη[α] εἰλελοκο ειοη τεηκα ρισσαπαρεση »  
17 ἁγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ σου

ειηκα σαλῆση ειηασῃ » αλελ (sic)  
ὁ λόγος ὁ σὸς ἀλήθεια ἐστίν

κομο<sup>7</sup>[ε]λαυῖα αἶκ ειτρῆση κελλωι »  
18 καθὼς ἐμέ ἀπέστειλας εἰς τὸν κόσμον

αἶ τεηκα <sup>8</sup>κομοδελαυῖα ειτασε »  
κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον

τεη[δ]οτριά <sup>9</sup>μοη αἶ αἶκοκο ρῆσαπαρεση[ » ]  
19 καὶ ὑπὲρ αὐτῶν ἐγὼ ἁγιάζω ἑμαυτόν

τεη[ρε]<sup>10</sup>ταλ αἰλελο ρῆσαπαρεση<sup>11</sup> [αοτηκ]οαη<sup>12</sup>μοα[ » ]  
ἵνα καὶ αὐτοὶ ὦσιν ἡγιασμένοι ἐν ἀληθείᾳ

ση α[ο]τοττοσνιδοτριά[ι]α ση<sup>13</sup>μη[η]κελο »  
20 οὐ περὶ τούτων δὲ ἐρωτῶ μόνον

τεησαλλσηκη αινῖα ηῆ<sup>14</sup>τετρεπα μημηαντοσνιδοτριά κε<sup>15</sup>ταλεη[ση] »  
ἄλλα καὶ περὶ πάντων τῶν πιστευόντων<sup>1</sup> διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ

κελλωι οτῆρη<sup>16</sup> αοτη<sup>17</sup>κοαη<sup>18</sup>μοα  
21 ἵνα πάντες ἔν ὦσιν

ερ[.....]ιά »  
καθὼς σὺ πατὴρ ἐν ἐμοί

αι<sup>19</sup>ηα ειοη ε[...]  
κἀγὼ ἐν σοί

.....[τεη<sup>20</sup>].....[ερ[.....]  
ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὦσιν, ἵνα ὁ κόσμος πιστεύῃ ὅτι σὺ με ἀπέστειλας

: ρ[ι]:

τιδ[ισε] »

22 κἀγὼ τὴν δόξαν ἣν δέδωκάς μοι δέδωκάς αὐτοῖς

οτῆρη<sup>21</sup> αοτη<sup>22</sup>κοαη[οα] » ει[η]α οτῆρηση κελλωι »  
ἵνα ὦσιν ἐν καθὼς ἡμεῖς ἐν ἔσμεν

<sup>1</sup> Var. πιστευσόντων.









ἱέροτσαλμιό κισαηα πεσράποτ[ε] 5επιλ »

ΠΑΡΕΓΕΝΟΝΤΟ Εἰς ἹΕΡΟΥΣΑΛΗΜ 2 ΛΕΓΟΝΤΕΣ

έλο πια ἱοτσαοεουσι οτ'ροτοτ' οτ'ηιοτ'ακολ »

ΠΟΥ ΕΣΤΙΝ ὁ ΤΕΧΘΕΙΣ ΒΑΣΙΛΕΥΣ ΤΩΝ ἸΟΥΔΑΙΩΝ:

ταποτειφ<sup>7</sup>δικα μαψαλοεκιλο ρασπ

ΕΙΔΟΜΕΝ ΓΑΡ ΑΥΤΟΥ ΤΟΝ ΑΣΤΕΡΑ ΕΝ Τῇ ΑΝΑΤΟΛῇ

κασσο<sup>8</sup>επι τακκα 2οτκοτ'ηοτ'α »

ΚΑΙ ἤΛΘΟΜΕΝ ΠΡΟΣΚΥΝῆσαι ΑΥΤῷ

ἡρσηαν 9οτ'ροτελλοι οτ'αυρεν πανηενα »

3 ΑΚΟΥΣΑΣ Δὲ Ἡρώδης ὁ ΒΑΣΙΛΕΥΣ ΕΤΑΡΆΧΘΗ

10[ἱέροτσαλμι οτ'αττολλοι τα2<sup>11</sup>2αλ »

ΚΑΙ Πᾶσα ἹΕΡΟΣΑΛΗΜ ΜΕΤ' ΑΥΤΟΥ

αρχηἱερεόσα μψψανποτ'α<sup>12</sup>[2]ε κητῇ οτ'ραηποτ'α 2εβε'αυοτ'ηοι »

<sup>13</sup>[...].λιυαρα

4 ΚΑΙ ΣΥΝΑΓΩΓΩΝ ΠΑΝΤΑΣ ΤΟΥΣ ΑΡΧΙΕΡΕΙΣ ΚΑΙ ΓΡΑΜΜΑΤΕΙΣ ΤΟΥ ΛΑΟΥ

[τεκ]κα ετσαδιεκα εισλο<sup>14</sup>[χριστοσι οτ'ηιοτ']τακοηα2 »

ΕΠΥΝΘΑΝΕΤΟ ΠΑΡ' ΑΥΤΩΝ ΠΟΥ ὁ ΧΡΙΣΤΟΣ ΓΕΝΝᾶΤΑΙ

τερον<sup>15</sup>..... ἱοτ'α<sup>16</sup>...

5 Οἱ Δὲ Εἶπαν ΑΥΤῷ ἘΝ ΒΗΘΛΕΕΜ ΤΗΣ ἸΟΥΔΑΙΑΣ

Οὕτως ΓΑΡ ΓΕΓΡΑΠΤΑΙ ΔΙΑ ΤΟΥ ΠΡΟΦΗΤΟΥ

6 ΚΑΙ ΣΥ ΒΗΘΛΕΕΜ Γῆ ἸΟΥΔΑ ΟὐΔΑΜΩΣ ΕΛΑΧΙΣΤΗ Εἶ ΕΝ ΤΟΙΣ ἡΓΕΜΟCΙΝ ἸΟΥΔΑ

ΕΚ ΣΟΥ ΓΑΡ ΕΞΕΛΕΥCΕΤΑΙ ἡΓΟΥΜΕΝΟC

[: ρι2 :]

10|τ'α2αλ<sup>1</sup> α|.....

ΟCΤΙC ΠΟΙΜΑΝΕῖ ΤΟΝ ΛΑΟΝ ΜΟΥ ΤΟΝ ἸCΡΑῆΛ

.... ἡρσηα2]η 2ου2ρ|

1...|γυ|..

7 ΤΟΤΕ Ἡρώδης Λάθρα ΚΑΛΕCΑC ΤΟΥC ΜΑΓΟΥC

...1|ατογυκα|..

ἡΚΡΙΒΩCΕΝ ΠΑΡ' ΑΥΤΩΝ ΤΟΝ ΧΡΟΝΟΝ ΤΟΥ ΦΑΙΝΟΜΕΝΟΥ ΑCΤΕΡΟC

..|6ειταρι|..

8 ΚΑΙ ΠΕΜΥCΑC ΑΥΤΟΥC CΙC ΒΗΘΛΕΕΜ ΕἶΠΕΝ

<sup>1</sup> Schäfer suggests future of *he* «pasture».

..|δοῦρικα παδδανυ|..

ΠΟΡΕΥΘΕΝΤΕΣ ΕΞΕΤΑΣΑΤΕ ΑΚΡΙΒΩΣ ΠΕΡΙ ΤΟΥ ΠΑΙΔΙΟΥ

·ελεμνον επιρτι|...|·εση

ΕΠΛΗ ΔΕ ΕΥΡΗΤΕ ΑΠΑΓΓΕΙΛΑΤΕ ΜΟΙ

|α|ϊκεταλ η|.... ..|<sup>10</sup>ε|....

ὍΠΩΣ ΚΑΓΩ ΕΛΘΩΝ ΠΡΟΣΚΥΝΗΣΩ ΑΥΤῷ

..|<sup>11</sup>διωρις|..

9 ΟΙ ΔΕ ΑΚΟΥΣΑΝΤΕΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΕΠΟΡΕΥΘΗΣΑΝ

..|<sup>12</sup>οσκλ|ο.....| η|...|επιορ|..|<sup>13</sup>αρι|...|·

ΚΑΙ ΙΔΟΥ Ὁ ἈΣΤΗΡ ὃΝ ΕΊΔΟΝ ΕΝ Τῇ ΑΝΑΤΟΛῇ ΠΡΟΗΓΕΝ ΑΥΤΟΥΣ

τοτῇ κενσοτλ η|...|<sup>14</sup>ηλ οκιμεδδα ρονδεη |πατοτκα|

ἜΩΣ ΕΛΘΩΝ ΕΣΤΑΘΗ ΕΠΑΝΩ ΟΥ ΉΝ Τὸ ΠΑΙΔΙΟΝ

<sup>15</sup>οτεφδικα ραλεη [.....] <sup>16</sup>αα[.....

10 ΙΔΟΝΤΕΣ ΔΕ ΤὸΝ ἈΣΤΕΡΑ ΕΧΑΡΗΣΑΝ ΧΑΡΑΝ ΜΕΓΑΛΗΝ ΣΦΟΔΡΑ

11 ΚΑΙ ΕΛΘΟΝΤΕΣ Εἰς τὴν οἰκίαν εἶδον τὸ ΠΑΙΔΙΟΝ ΜΕΤὰ ΜΑΡΙΑΣ τῆς ΜΗΤΡὸς ΑΥΤΟΥ

[ : pīe : ]

v. 12<sup>1</sup> ΚΑΙ ΠΕΣΟΝΤΕΣ ΠΡΟΣΕΚΥΝΗΣΑΝ ΑΥΤῷ

<sup>1</sup>..| ....|..

ΚΑΙ ΑΝΟΙΞΑΝΤΕΣ ΤΟΥΣ ΘΗΣΑΥΡΟΥΣ ΑΥΤῶΝ

ΠΡΟσχῆνεγκαν ΑΥΤῷ ΔΩΡΑ

<sup>2</sup>..|ροταυη|..

ΧΡΥΣὸν ΚΑΙ ΛΙΒΑΝΟΝ ΚΑΙ ΣΜΥΡΝΑΝ

12 ΚΑΙ ΧΡΗΜΑΤΙΘΕΝΤΕΣ ΚΑΤ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην

<sup>3</sup>..|εα··εα|..

ΔΙ' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν ΑΥΤῶΝ

<sup>4</sup>..|·εεε|..

<sup>5</sup> |— ..| —

<sup>6</sup>[<sup>?</sup>χοιακῇ

Rom. VIII, 3 τὸ γὰρ ἀδύνατον τοῦ νόμου ἐν ᾧ ἠσθέnei (διὰ τῆς σαρκός)<sup>1</sup>

..|μητοτκα <sup>7</sup>[.....]α οττοτρειτρα·

Ὁ ΘΕὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας

·[.....]ε|απεκα μιζαου

(ΚΑΙ ΠΕΡΙ ἁμαρτίας)<sup>1</sup> ΚΑΤΕΚΡΙΝΕΝ τὴν ἁμαρτίαν ἐν τῇ σαρκί

·[.....]τεαῖ] τιδκαμελ κηριε<sup>10</sup>κοηνοα

4 ἵνα τὸ ΔΙΚΑΙΩΜΑ τοῦ νόμου πληρωθῇ ἐν ἡμῖν

These three words omitted by some.



.. κενα|υρᾱ δ|....|ρμι ..|....

ΤΟΙΣ ΜΗ ΚΑΤΑ ΣΑΡΚΑ ΠΕΡΙΠΑΤΟΥΣΙΝ

[σε]ταρτῷ κεναυρά λε|μμι »

ἈΛΛΑ ΚΑΤΑ ΠΝΕΥΜΑ

<sup>12</sup>[.....|οτ|λτο[.... υααῦ ρ]εεωστ<sup>13</sup>[κα κο|τρκ οτδμ|.|μιασμ| » |

<sup>5</sup> Οἱ ΓΑΡ ΚΑΤΑ ΣΑΡΚΑ ὄΝΤΕΣ ΤΑ ΤΗΣ ΣΑΡΚΟΣ ΦΡΟΝΟΥΣΙΝ

[σε]ταρτῷ <sup>14</sup>[..... σ|εταρτῷκα »

Οἱ ΔΕ ΚΑΤΑ ΠΝΕΥΜΑ ΤΑ ΤΟΥ ΠΝΕΥΜΑΤΟΣ

υααῦ κοτρκμ [.....|μ »

<sup>6</sup> Τὸ ΓΑΡ ΦΡΟΝΗΜΑ ΤΗΣ ΣΑΡΚΟΣ ΘΑΝΑΤΟΣ

σεταρτῷ κοτρκιοι <sup>15</sup>[.....|....|

Τὸ ΔΕ ΦΡΟΝΗΜΑ ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΖΩΗ ΚΑΙ ΕΙΡΗΝΗ

υα|αῦ|...|..

<sup>7</sup> ΔΙΟΤΙ Τὸ ΦΡΟΝΗΜΑ ΤΗΣ ΣΑΡΚΟΣ ἔΧΘΡΑ Εἰς ΘΕΟΝ

etc.

### III. Berlin, Kgl. Bibl. MS. Orient. Quart 1020.

(εταρπος-text.)

The fragments form four complete and continuous quires of parchment, all the leaves of which are or more less injured by worm holes but are generally in fair condition. The pages are small, about 12 by 9 cm., the writing occupying about 9 by 7 cm. The first quire consists of three double leaves including a covering leaf, the second of two double leaves with a single leaf inserted, the third of three double leaves, the fourth of two double leaves.

On the inside of the covering leaf is drawn a standing figure richly robed; the written pages are numbered continuously to ʾλζ, except the first which has an ornamental heading. The writing is coarse and large, red ink is used for the title, for the word εταρπος, for some leading phrases, and for reinforcing punctuation. ϣ is written large and the loops are filled with red. Words or verbal complexes are generally spaced apart and phrases or sentences divided by a point.

The text was recognised by SCHÄFER in his second paper to be mainly a discourse of Christ with his apostles before the Ascension, concerning

the Cross, followed by a hymn to the Cross. The last pages are in the nature of a colophon and it appears probable that one more page would have completed it. The copy is founded on photographs and a careful hand-copy by SCHÄFER which he and I together collated with the original at Berlin in 1909.

The foremost (outside) page is blank: on the inside was a standing figure of a man in rich robes, drawn in red and black inks; the head and arms are unfortunately lost with the upper part of the page. There can be little doubt that the figure represented Christ.<sup>1</sup>

The first page of the text is headed by a kind of square-headed arch of plaited work in black and red ink. Above it are seen traces of red letters and black crosses which are no doubt to be restored as  $\alpha$ ,  $\omega$  between three crosses as in the British Museum MS. Inside the arch are other remains which it is tempting to restore as a date  $\dagger$   $\dot{\alpha}\dot{\nu}\mu\alpha\rho$   $\chi\pi\theta$  -, *i. e.* A.D. 973; the date at least would agree remarkably well with the general evidence as to the age of the Nubian texts. Unfortunately for this view the group  $\chi\pi\theta$  occurs elsewhere, probably as a cipher for some religious name or word, viz. in the title of a bishop (?) of Pakhoras in an inscription from Faras<sup>2</sup>, and may perhaps be traced at the beginning of a graffito on the Island of Sai where the printed copy gives  $\chi\pi\theta$ .<sup>3</sup>

[ $\alpha$ ]                       $\omega$   
 $\dagger$   $\dot{\alpha}$   $\dot{\nu}$   $\dot{\mu}$   $\dot{\alpha}$   $\rho$  | . . . |  
 $\chi\pi\theta$  | . . |

<sup>3</sup>  $\epsilon\alpha\lambda\alpha$   $\epsilon\mu\alpha$ [ $\varphi\delta$  . . .]  $\epsilon\bar{\nu}$ <sup>4</sup>[. . .] $\rho\sigma\gamma$   $\delta\sigma$ [. .  $\eta\epsilon\varsigma$ ] $\sigma\tau\epsilon$ [ $\iota$ ] <sup>5</sup> $\chi\rho\iota$ [ $\epsilon$ ] $\tau\sigma\epsilon\mu$ [ $\alpha\lambda$ ] $\sigma$  ·  
 $\tau\alpha\eta$ <sup>6</sup> $\eta\alpha$   $\mu\alpha\upsilon\tau\epsilon\lambda\alpha\epsilon\lambda\sigma$  <sup>7</sup> $\epsilon\sigma\kappa\lambda\eta\eta$   $\kappa\alpha\alpha\epsilon\lambda\alpha\epsilon$  <sup>8</sup> $\epsilon\tau\alpha\tau\rho\sigma\sigma\tau$   $\epsilon\sigma\kappa$ <sup>9</sup> $\kappa\sigma$   $\alpha\alpha\varsigma$   
 $\varphi\bar{\lambda}\kappa\epsilon\lambda\alpha\epsilon$  <sup>10</sup> $\kappa\epsilon\eta\eta\alpha$   $\delta\sigma\tau\rho\iota\alpha$   $\eta\epsilon\varsigma$ <sup>11</sup> $\epsilon\alpha\lambda\sigma$  ·  $\tau\alpha\eta$   $\alpha\pi\sigma\tau\sigma$ <sup>12</sup> $\lambda\sigma\epsilon\rho\iota$   $\epsilon\tau\epsilon\iota\sigma\tau\kappa$   
p. 2  $\sigma\gamma$  | [ $\bar{\epsilon}$ :]  $\epsilon\iota\alpha\rho\bar{\lambda}\epsilon\alpha\rho\iota\epsilon\alpha\lambda\sigma$  ·  $\epsilon\lambda$ <sup>2</sup> $\lambda\epsilon$   $\varrho$ [ $\alpha\rho$ ] $\mu\iota\upsilon\sigma\gamma\tau\bar{\lambda}\lambda\epsilon$  <sup>3</sup> $\kappa\epsilon$ [ $\alpha\alpha$   $\delta$ ] $\sigma\alpha\bar{\lambda}$  ·  
 $\tau\bar{\lambda}\lambda\sigma\gamma$ <sup>4</sup> $\epsilon$ [ $\eta\alpha\varphi\delta$ ] $\eta\alpha$   $\tau\eta$ [ $\kappa\bar{\eta}$   $\eta\alpha$ ] $\gamma$ <sup>5</sup> $\epsilon\lambda$  · [ $\alpha\epsilon$ ]  $\tau\alpha\eta$  <sup>6</sup> $\epsilon$ [ $\tau$ ] $\delta\gamma\rho\sigma$ <sup>6</sup> $\sigma\sigma$   $\delta\alpha\varphi\bar{\eta}\varsigma$   
 $\kappa\epsilon$ [ $\bar{\lambda}$ ] $\alpha\epsilon$ [ $\kappa$ ] $\epsilon$ <sup>7</sup> $\eta\eta\bar{\lambda}$   $\epsilon\bar{\rho}\delta\bar{\mu}\bar{\mu}\bar{\lambda}\sigma\sigma\gamma\bar{\lambda}$ <sup>8</sup> $\alpha\alpha\lambda$   $\alpha\sigma\gamma$   $\dot{\alpha}\mu\eta$   $\dot{\alpha}\mu\eta$ <sup>11</sup>:

pp. 1. 2. All this heading is in red ink.

<sup>1</sup> This figure and pp. 1. 8. 9 are shown in Pl. II.

<sup>2</sup> LEFEBVRE, *I. G-C.* No. 636 l. 20, cf. my forthcoming memoir on Faras.

<sup>3</sup> SAYCE, *PSBA* 1910, p. 266.

<sup>10</sup> οὐταν κρᾶν οὐτέ κε · αὐ<sup>11</sup> τὰ κὼνα οὐ κρῖνον<sup>12</sup> ἄλο οὐ ἑλλο · ἐναφ<sup>13</sup> δὴ αἰ  
 ρ·3 καί τε νουη ||: π̄: || ρα δδ ἄλμ ἄκῃ · τα|η| να ραρμυοτῶ ἄλε νε δα  
 δο δα εἰνα οὐκ ἄ<sup>4</sup> ρῖς οὐτῶ ἄ [?] ορρρε ρε<sup>5</sup> ρονδῖν : οἱ οὐ ἄπος<sup>6</sup> το  
 ἄο οὐτῶ ἄ τὰ ρῖν<sup>7</sup> τῶν δατᾶ τῶμα<sup>8</sup> ροτ · μῶς τιροτ εἰ<sup>9</sup> ρα πε  
 μῖννα κῶ <sup>10</sup> οὐκα πᾶ λῖ οὐρᾶ δει<sup>11</sup> δῖς κᾶ · ραρμῖ αἰν<sup>12</sup> οὐκα · οἱ  
 ρ·4 ἐκτῶ λμ<sup>13</sup> οὐκα · οἱ νεφρα αἰ|: ζ̄: || οὐ οὐτῶ λμ[ε] αφᾶ οὐτῶ ἄε κελ  
 πεϋϋ<sup>3</sup> δα εἰνα · οἱ αἰ οὐ<sup>4</sup> οὐκα ραῖ ρρεν<sup>5</sup> δοτῖνα · πετρ<sup>6</sup> ὅς οἱ  
 οὐκα πες<sup>7</sup> κᾶ · ρο δα τῶ ἄλ<sup>8</sup> οὐκα · οὐ καῖ ἑλ<sup>9</sup> οὐκα εἰ οἱ ἐς οὐ<sup>10</sup> τῖ  
 δερᾶ · αἰ οὐτῶ<sup>11</sup> εἰ ρα πε ἄλο τοτ<sup>12</sup> κῶ κωρκα ἐτολ<sup>13</sup> οὐκα εἰ οἱ  
 ρ·5 ἰᾶ τορ ||: ε̄: || ὅς α · ἐλλο μῶς τῖ ρα μῖννα κῶ οὐ<sup>3</sup> κα πᾶ λῖ οὐρᾶ δει  
<sup>4</sup> δα ρα « ἐλ οἱ μῶς<sup>5</sup> τιροτ εἰνα ἐν ρα<sup>6</sup> οὐκα οὐκα πᾶ λῖ<sup>7</sup> οὐρᾶ δερ  
 δεσ<sup>8</sup> · αφ<sup>9</sup> δᾶ ἄλ οἱ οὐκα πες<sup>9</sup> κᾶ ἐα πῖ τα πε<sup>10</sup> τῶς εἰ · οὐροτ σετ<sup>11</sup> ἄ  
 ρ·6 ἐ ἀμμε δῖν οὐ<sup>12</sup> ἐ κε · σᾶ οὐτῶ αἰνα |: ε̄: || ἐν ρα οὐτῶ οὐκ κῶ εἰνα οὐ  
 ροτ εἰ<sup>3</sup> δει κῶ ρῖ μῖς ἐλο · <sup>4</sup> ἐλ οἱ δει εἰ οἱ δει<sup>5</sup> κῶ ρῖ μῖς ἐρ ἐλο · ρε  
<sup>6</sup> εἰ οὐ εἰ οἱ οἱ αἰ κα ἐν ρα οὐκ οἱ αἰ λμ οὐκα πᾶ λῖ οὐρᾶ τῶ δα ρα  
 ρ·7 πε<sup>10</sup> τῶς εἰ οἱ οὐκα πες<sup>11</sup> ρο δα τῶ ἄλ οὐκα <sup>12</sup> αἰ ἄλ μῶ οὐκα ||: ζ̄: ||  
 εἰ ἄρ ἄ ρα δα εἰ<sup>2</sup> κα · ἐταρ ροτ ρ<sup>3</sup> οἱ κὼνα μῶς τιρ<sup>4</sup> κα · δοτῖ μῖ  
 πο<sup>5</sup> δοτῖ τῶ κῶ ἐλο <sup>6</sup> πεϋϋ δα εἰνο ἐ<sup>7</sup> ταρ ροτ ρο κῶ<sup>8</sup> κα εἰνα  
 εἰ δα ἄ<sup>9</sup> κὼτῖ ἄ κῶ αἰ · <sup>10</sup> ἐν εἰ δοτῖνα εἰ<sup>11</sup> ρῖν τῶν οὐτῶ ἄ · <sup>12</sup> κὼς οἱ  
 ρ·8 οὐατ το<sup>13</sup> ἄ δατᾶ τῶ δῖκ οὐ ||: η̄: || ὅς α · αφδ ἄλ οἱ οὐ<sup>2</sup> κα πες  
 ἐα πῖ<sup>3</sup> τα · πετῶς εἰ οἱ οὐ<sup>4</sup> ροτ ἀνε ρα οὐ<sup>5</sup> ἐ κε · οὐ ἄλο εἰ ρα  
 ρ[ε]<sup>6</sup> εἰα μῖννα οὐτῶ<sup>7</sup> εἰ · ἰοτ αἰ ὅς ρῖ μα<sup>8</sup> με · κῶ οὐκα αἰ[α]·  
<sup>9</sup> οὐ ἄλε ἀν ρα οὐ<sup>10</sup> κῶ · οἱ μα μῖν <sup>11</sup> σᾶ οὐτῶς εἰ ἐταρ<sup>12</sup> ροτ ἐλο  
 ρ·9 οὐ ἄρ ρε αἰ |: θ̄: | ποἱ αἰ οὐ ἄλε πες<sup>2</sup> δῖς οὐκα · οἱ κὼ<sup>3</sup> ἄλ οὐ ἄλε  
 δμτ τοτ<sup>4</sup> φῖς κῶ αἰ · αἰ<sup>5</sup> αἰ αἰ ἄλ οἱ ἐα ἄλ δ<sup>6</sup> κῶ αἰ · οὐ αἰ τῖ  
 κα αἰνα <sup>8</sup> οἱ κῶ δῖς κῶ αἰ · <sup>9</sup> οὐ εἰ κε οὐ ἄλ κῶτῖ<sup>10</sup> κα αἰνα κῶ δῖς κῶ αἰ  
 ρ·10 εἰ οἱ κῶ ἐλο εἰ οἱ τῖ<sup>11</sup> τῖ σᾶ αἰ μῖννα |: ῑ: || να οὐτῶς εἰ αἰ οὐ ἄλε  
<sup>2</sup> πες<sup>3</sup> δῖς οὐκα · εἰ<sup>3</sup> κὼ δῖς ἄλο [ῑ] ἐταρ ρο<sup>4</sup> κα αἰ δα ἄ κὼτῖ ἄ κῶ  
 τῖ εἰ οὐτῶ ρ<sup>6</sup> κα τῖνα πᾶ λῖ οὐρᾶ<sup>7</sup> τῶ δῖς κῶ · τῖ μα μῖ<sup>8</sup> αἰ μῖννα οὐκ οἱ  
 τῖ οὐτῶ λμ<sup>13</sup> τῖ ρα τῶ δῖς κῶ · ἐλ οἱ αἰ<sup>11</sup> κῶ οὐτῶ κῶ αἰ ἐταρ ρο  
 ρ·11 οὐ ρο κῶ<sup>13</sup> κα δοτῖνα οἱ |: ῑ: | κα πες τῶ δῖς κῶ · οἱ τῖ αἰ οὐ  
 δατῶ<sup>4</sup> κῶ οὐ οἱ οὐ ροτ ρο κῶ<sup>13</sup> τῖνα κὼς οἱ οὐατ τοκῶ πεϋ<sup>6</sup> κῶ αἰ



- ἀερὶλο ἐταῖρος<sup>7</sup> οὗ φοινῶλλον ἀν<sup>8</sup> ἐνίπιο ἐνίλο φοι<sup>9</sup> δαίνα · ἵππας  
 φα<sup>1</sup> τῇ παρὶλὰ ταυ<sup>2</sup>οτ<sup>11</sup> ἀετῶλε ἐκτῶλε<sup>12</sup> ἀε<sup>13</sup> λη ἀροῦ οὐρανῶ ·  
 p. 12 | ἰῆ<sup>14</sup> | ταυ<sup>15</sup>εἰεῖλλον ἐκτῇ<sup>16</sup> πῆτῇ τοῦεἰκῶλο<sup>17</sup> φοῦροῦρανῶ · δμ<sup>18</sup> με  
 ἄουοῖ ἐπ<sup>19</sup> τεπ<sup>20</sup> ἑλ οὐαττολο ἐταῖ<sup>21</sup> ροῦεῖλα<sup>22</sup> ἄλε μετε<sup>23</sup> οὐλοῦε  
 λον ταυ<sup>24</sup>ῖλο φοινῶ<sup>25</sup> λου<sup>26</sup> πῆνα · ταυ<sup>27</sup>εἰεῖλα<sup>28</sup> παφ<sup>29</sup> φῶ<sup>30</sup> λη δῆ<sup>31</sup> ὑρε<sup>32</sup>  
 p. 13 κα<sup>33</sup> · <sup>10</sup>μενε<sup>34</sup>ον κα<sup>35</sup>εἰ<sup>36</sup> κα<sup>37</sup> κῆ<sup>38</sup>ρε<sup>39</sup> κα<sup>40</sup> τα<sup>41</sup> <sup>12</sup>и ὀρ<sup>42</sup>σεν <sup>13</sup>шон<sup>43</sup>κα | ἰῆ<sup>44</sup> |  
 πα<sup>45</sup>εἰ<sup>46</sup> κῆ<sup>47</sup>εἰ<sup>48</sup> λη<sup>49</sup> τῶδ<sup>50</sup> ἀρε<sup>51</sup> κα<sup>52</sup> · τῆ<sup>53</sup> κῆ<sup>54</sup> <sup>3</sup>но та<sup>55</sup>εἰ<sup>56</sup> ὁ<sup>57</sup>ατ<sup>58</sup> <sup>4</sup>το<sup>59</sup>λο τα<sup>60</sup>ρῖ<sup>61</sup>α<sup>62</sup> ἄ<sup>63</sup>λε  
<sup>5</sup>πῆ<sup>64</sup>τε<sup>65</sup>α<sup>66</sup> τα<sup>67</sup>κα ἐρ<sup>68</sup> <sup>6</sup>οἰ<sup>69</sup>λο<sup>70</sup> κα<sup>71</sup>ε<sup>72</sup> πα<sup>73</sup> <sup>7</sup>οῦ<sup>74</sup> · ἐταῖ<sup>75</sup> ρο<sup>76</sup>εἰ<sup>77</sup> <sup>8</sup>φοῦ<sup>78</sup>ρ<sup>79</sup>η<sup>80</sup>  
 τα<sup>81</sup>υ<sup>82</sup>ῖλο <sup>9</sup>φοῦ<sup>83</sup>εἰ<sup>84</sup> λου<sup>85</sup> πῆ<sup>86</sup>να · κο<sup>87</sup>μο<sup>88</sup>ε<sup>89</sup>κα πε<sup>90</sup>ψ<sup>91</sup>α<sup>92</sup> <sup>10</sup>πα<sup>93</sup>δε<sup>94</sup>ρ<sup>95</sup>η<sup>96</sup>οῦ<sup>97</sup> · τῶδ<sup>98</sup>α<sup>99</sup>  
 p. 14 <sup>11</sup>εἰ<sup>100</sup>οῦ<sup>101</sup>λε<sup>102</sup> φα<sup>103</sup>πε<sup>104</sup>κα<sup>105</sup> <sup>12</sup>εἰ<sup>106</sup>οῦ<sup>107</sup>λε<sup>108</sup>κε<sup>109</sup>λ<sup>110</sup>κα πο<sup>111</sup> <sup>13</sup>λο<sup>112</sup>α<sup>113</sup> πα<sup>114</sup>δε<sup>115</sup>ρ<sup>116</sup>η<sup>117</sup>ο<sup>118</sup>α<sup>119</sup>· | ἰῆ<sup>120</sup> |  
 λο<sup>121</sup>ε<sup>122</sup>ο<sup>123</sup>ν ἐταῖ<sup>124</sup> ρο<sup>125</sup>ο<sup>126</sup>ν <sup>2</sup>οῦ<sup>127</sup>εἰ<sup>128</sup> λου<sup>129</sup> ρα<sup>130</sup>ρ<sup>131</sup>μο<sup>132</sup>υ<sup>133</sup>οῦ<sup>134</sup>τ<sup>135</sup>ῶ<sup>136</sup>λε κε<sup>137</sup>α<sup>138</sup>δο<sup>139</sup>α<sup>140</sup>νῶ <sup>4</sup>φο<sup>141</sup>κῶ<sup>142</sup>η<sup>143</sup>  
 α<sup>144</sup>λ · τα<sup>145</sup> <sup>5</sup>α<sup>146</sup>ο <sup>6</sup>πῆ<sup>147</sup>τε<sup>148</sup>ρε<sup>149</sup>η<sup>150</sup>α <sup>7</sup>μῶ<sup>151</sup> ψα<sup>152</sup>ν<sup>153</sup>οῦ<sup>154</sup>λ<sup>155</sup>ον · τα<sup>156</sup> <sup>8</sup>κα <sup>9</sup>εἰ<sup>157</sup>λ<sup>158</sup>ο ρα<sup>159</sup>  
 μι<sup>160</sup> <sup>10</sup>οῦ<sup>161</sup>η<sup>162</sup> · ῥα<sup>163</sup>πε<sup>164</sup>λα<sup>165</sup>τ<sup>166</sup>ῶ<sup>167</sup>λε κε<sup>168</sup>α<sup>169</sup> δο<sup>170</sup>α<sup>171</sup>πῆ<sup>172</sup>α<sup>173</sup> <sup>11</sup>να · α<sup>174</sup>φ<sup>175</sup> εἰ<sup>176</sup>λε<sup>177</sup>ν κε<sup>178</sup> <sup>12</sup>τα<sup>179</sup>λε  
 p. 15 λη<sup>180</sup>κα σε<sup>181</sup>ε<sup>182</sup>τ<sup>183</sup> <sup>13</sup>πο<sup>184</sup>α<sup>185</sup> · ο<sup>186</sup>η πα<sup>187</sup>ρα<sup>188</sup>ει<sup>189</sup> <sup>14</sup>σο<sup>190</sup>οῦ<sup>191</sup> μα<sup>192</sup>ε<sup>193</sup>τ<sup>194</sup>ῆ<sup>195</sup>κα · | ἰε<sup>196</sup> | οὔ<sup>197</sup>ε<sup>198</sup>λ<sup>199</sup>ο<sup>200</sup>  
 κο <sup>1</sup>ε<sup>201</sup>η<sup>202</sup>δε <sup>2</sup>εἰ<sup>203</sup> ο<sup>204</sup>η τε<sup>205</sup>α<sup>206</sup>κα πε<sup>207</sup>ψ<sup>208</sup>α<sup>209</sup> <sup>3</sup>με<sup>210</sup>νε<sup>211</sup>ρε<sup>212</sup>λ<sup>213</sup>η<sup>214</sup> · σα<sup>215</sup>λ<sup>216</sup> [λο<sup>217</sup>]ε<sup>218</sup>η<sup>219</sup>δε <sup>4</sup>ρε<sup>220</sup>εἰ<sup>221</sup>λο<sup>222</sup>  
<sup>5</sup>ε<sup>223</sup>η<sup>224</sup>δε ἐταῖ<sup>225</sup> ρο<sup>226</sup>ο<sup>227</sup>ν <sup>6</sup>φο<sup>228</sup>κ<sup>229</sup>ο<sup>230</sup>να <sup>7</sup>τη<sup>231</sup>ε<sup>232</sup>κ <sup>8</sup>τε<sup>233</sup>α<sup>234</sup>κα · α<sup>235</sup>τ<sup>236</sup>λο<sup>237</sup>εἰ<sup>238</sup>δ<sup>239</sup> <sup>9</sup>[α] φα<sup>240</sup>λῖ<sup>241</sup>δο<sup>242</sup>ν  
 α<sup>243</sup>α<sup>244</sup>ν<sup>245</sup> <sup>10</sup>[α] λ<sup>246</sup>η<sup>247</sup>κ<sup>248</sup>η<sup>249</sup> · εἰ<sup>250</sup>λο<sup>251</sup>ν <sup>11</sup>εἰ<sup>252</sup> <sup>12</sup>α<sup>253</sup>η <sup>13</sup>ο<sup>254</sup>υ<sup>255</sup>εἰ<sup>256</sup>ε<sup>257</sup>κε <sup>14</sup>ε<sup>258</sup>τ<sup>259</sup>σε <sup>15</sup>οὔ<sup>260</sup>ε<sup>261</sup>κε · δι<sup>262</sup>η<sup>263</sup>ρα <sup>16</sup>κ<sup>264</sup> <sup>17</sup>α<sup>265</sup> ·  
 p. 16 κο<sup>266</sup>μο<sup>267</sup>ς οὔ<sup>268</sup>ατ<sup>269</sup> <sup>18</sup>το<sup>270</sup>λα · δα<sup>271</sup>α<sup>272</sup> τῶδ<sup>273</sup>α<sup>274</sup>· | ἰῆ<sup>275</sup>· | η<sup>276</sup>α<sup>277</sup>η<sup>278</sup> · τα<sup>279</sup>ρῖ<sup>280</sup>ο <sup>19</sup>μα<sup>281</sup> <sup>20</sup>λο<sup>282</sup> το<sup>283</sup>ρα  
 ἐταῖ<sup>284</sup> ρο<sup>285</sup>ς <sup>21</sup>οῦ<sup>286</sup> φο<sup>287</sup>κο<sup>288</sup>κ<sup>289</sup>ο<sup>290</sup>κα <sup>22</sup>πῆ<sup>291</sup>πῖ<sup>292</sup>δα <sup>23</sup>κα<sup>293</sup>ρ<sup>294</sup>κ <sup>24</sup>α<sup>295</sup>τ<sup>296</sup>· | <sup>25</sup>εἰ<sup>297</sup>α<sup>298</sup>ρ<sup>299</sup>α<sup>300</sup> ἐπῖ<sup>301</sup>κο<sup>302</sup>[η] <sup>26</sup>κο<sup>303</sup>α<sup>304</sup>η<sup>305</sup>  
 η<sup>306</sup>α<sup>307</sup> · ο<sup>308</sup>η<sup>309</sup>· | <sup>27</sup>οὔ<sup>310</sup>ε<sup>311</sup>α<sup>312</sup> το<sup>313</sup>υ<sup>314</sup>λῶ<sup>315</sup>ς <sup>28</sup>εἰ<sup>316</sup> <sup>29</sup>η<sup>317</sup>η<sup>318</sup> · μα<sup>319</sup>η <sup>30</sup>ο<sup>320</sup>τ<sup>321</sup>[κο<sup>322</sup>υ<sup>323</sup>] <sup>31</sup>ρ <sup>32</sup>ε<sup>324</sup>τ<sup>325</sup>α<sup>326</sup>η<sup>327</sup>η<sup>328</sup>ο<sup>329</sup>η<sup>330</sup>· | <sup>33</sup>κο<sup>331</sup>υ<sup>332</sup>  
 εἰ<sup>333</sup> <sup>34</sup>τῖ<sup>334</sup>τ<sup>335</sup>ῶ<sup>336</sup> <sup>35</sup>α<sup>337</sup> ἀ<sup>338</sup>ρο<sup>339</sup>α<sup>340</sup>ε<sup>341</sup>η<sup>342</sup> ο<sup>343</sup>τ<sup>344</sup>[ρ]<sup>345</sup> <sup>36</sup>οῦ<sup>346</sup> ἀ<sup>347</sup>πο<sup>348</sup>στο<sup>349</sup>λο<sup>350</sup>ο<sup>351</sup>υ<sup>352</sup> <sup>37</sup>ῶ<sup>353</sup>λ<sup>354</sup>ον α<sup>355</sup>φ<sup>356</sup>εἰ<sup>357</sup> <sup>38</sup>ε<sup>358</sup>η<sup>359</sup>  
 p. 17 | ἰῆ<sup>360</sup>· | με<sup>361</sup>ρ<sup>362</sup>ρα <sup>39</sup>εἰ<sup>363</sup>η<sup>364</sup>κα [ο<sup>365</sup>τ<sup>366</sup>]α<sup>367</sup>ρε<sup>368</sup>η<sup>369</sup> · κ<sup>370</sup>η<sup>371</sup>[ε<sup>372</sup>ε<sup>373</sup>]κα <sup>40</sup>α<sup>374</sup>ο<sup>375</sup>υ<sup>376</sup>α<sup>377</sup>τρα <sup>41</sup>πε<sup>378</sup>α<sup>379</sup>ἰ<sup>380</sup>ε<sup>381</sup>η<sup>382</sup> φο<sup>383</sup>κῶ<sup>384</sup>  
 εἰ<sup>385</sup>η<sup>386</sup>α<sup>387</sup>λο <sup>42</sup>πα<sup>388</sup>πα <sup>43</sup>φα<sup>389</sup>λῶ<sup>390</sup>α <sup>44</sup>α<sup>391</sup>ο<sup>392</sup>υ<sup>393</sup>λῶ<sup>394</sup>α · φα<sup>395</sup> <sup>45</sup>πα<sup>396</sup>πῶ<sup>397</sup>α <sup>46</sup>α<sup>398</sup>ο<sup>399</sup>υ<sup>400</sup>λῶ<sup>401</sup>α · σε<sup>402</sup>τα<sup>403</sup>ρ<sup>404</sup>το<sup>405</sup>υ<sup>406</sup>  
 p. 18 ε<sup>407</sup>τ<sup>408</sup>εἰ<sup>409</sup>λο <sup>47</sup>α<sup>410</sup>α<sup>411</sup>ε<sup>412</sup>η<sup>413</sup>ῶ<sup>414</sup> · εἰ<sup>415</sup>λε<sup>416</sup> ο<sup>417</sup>η <sup>48</sup>εἰ<sup>419</sup>λε<sup>420</sup>ο<sup>421</sup>η<sup>422</sup>α <sup>49</sup>δε<sup>423</sup>ε<sup>424</sup>λ<sup>425</sup>ο<sup>426</sup>υ<sup>427</sup>λο <sup>50</sup>κῶ<sup>428</sup>κῶ<sup>429</sup>· | ἰη<sup>430</sup>· | λ<sup>431</sup>η<sup>432</sup>  
 α<sup>433</sup>μ<sup>434</sup>η<sup>435</sup>η<sup>436</sup> · τα<sup>437</sup> <sup>51</sup>κα <sup>52</sup>μῶ<sup>438</sup> ψα<sup>439</sup>η<sup>440</sup>[η<sup>441</sup>ο] <sup>53</sup>ε<sup>442</sup>η<sup>443</sup>κα ο<sup>444</sup>φ<sup>445</sup>δα<sup>446</sup>· <sup>54</sup>α<sup>447</sup>ε<sup>448</sup>] <sup>55</sup>τῖ<sup>449</sup>τ<sup>450</sup>ῶ<sup>451</sup>α<sup>452</sup>ε<sup>453</sup>η<sup>454</sup>ε<sup>455</sup>η<sup>456</sup>α<sup>457</sup> <sup>56</sup>ε<sup>458</sup>η<sup>459</sup>κα  
 ἀ<sup>460</sup>ρο<sup>461</sup>υ<sup>462</sup> α<sup>463</sup>τα<sup>464</sup>ρ<sup>465</sup> <sup>57</sup>ε<sup>466</sup>η<sup>467</sup>η<sup>468</sup>ο<sup>469</sup>δο<sup>470</sup>η<sup>471</sup>η<sup>472</sup> · ο<sup>473</sup>η<sup>474</sup> <sup>58</sup>τα<sup>475</sup>κ<sup>476</sup>ρ<sup>477</sup>α<sup>478</sup>οὔ<sup>479</sup>ε<sup>480</sup>κε <sup>59</sup>α<sup>481</sup> <sup>60</sup>λε<sup>482</sup>εἰ<sup>483</sup> οὔ<sup>484</sup>ρο<sup>485</sup>υ<sup>486</sup> ἐταῖ<sup>487</sup> ρο<sup>488</sup>εἰ<sup>489</sup>  
 τη<sup>490</sup>ε<sup>491</sup>η<sup>492</sup>κα <sup>61</sup>ε<sup>493</sup>[η] <sup>62</sup>α<sup>494</sup>ρ<sup>495</sup>η<sup>496</sup> <sup>63</sup>α<sup>497</sup>ο<sup>498</sup>λῶ<sup>499</sup>η<sup>500</sup>η<sup>501</sup>η<sup>502</sup>η<sup>503</sup>η<sup>504</sup>η<sup>505</sup>η<sup>506</sup>η<sup>507</sup>η<sup>508</sup>η<sup>509</sup>η<sup>510</sup>η<sup>511</sup>η<sup>512</sup>η<sup>513</sup>η<sup>514</sup>η<sup>515</sup>η<sup>516</sup>η<sup>517</sup>η<sup>518</sup>η<sup>519</sup>η<sup>520</sup>η<sup>521</sup>η<sup>522</sup>η<sup>523</sup>η<sup>524</sup>η<sup>525</sup>η<sup>526</sup>η<sup>527</sup>η<sup>528</sup>η<sup>529</sup>η<sup>530</sup>η<sup>531</sup>η<sup>532</sup>η<sup>533</sup>η<sup>534</sup>η<sup>535</sup>η<sup>536</sup>η<sup>537</sup>η<sup>538</sup>η<sup>539</sup>η<sup>540</sup>η<sup>541</sup>η<sup>542</sup>η<sup>543</sup>η<sup>544</sup>η<sup>545</sup>η<sup>546</sup>η<sup>547</sup>η<sup>548</sup>η<sup>549</sup>η<sup>550</sup>η<sup>551</sup>η<sup>552</sup>η<sup>553</sup>η<sup>554</sup>η<sup>555</sup>η<sup>556</sup>η<sup>557</sup>η<sup>558</sup>η<sup>559</sup>η<sup>560</sup>η<sup>561</sup>η<sup>562</sup>η<sup>563</sup>η<sup>564</sup>η<sup>565</sup>η<sup>566</sup>η<sup>567</sup>η<sup>568</sup>η<sup>569</sup>η<sup>570</sup>η<sup>571</sup>η<sup>572</sup>η<sup>573</sup>η<sup>574</sup>η<sup>575</sup>η<sup>576</sup>η<sup>577</sup>η<sup>578</sup>η<sup>579</sup>η<sup>580</sup>η<sup>581</sup>η<sup>582</sup>η<sup>583</sup>η<sup>584</sup>η<sup>585</sup>η<sup>586</sup>η<sup>587</sup>η<sup>588</sup>η<sup>589</sup>η<sup>590</sup>η<sup>591</sup>η<sup>592</sup>η<sup>593</sup>η<sup>594</sup>η<sup>595</sup>η<sup>596</sup>η<sup>597</sup>η<sup>598</sup>η<sup>599</sup>η<sup>600</sup>η<sup>601</sup>η<sup>602</sup>η<sup>603</sup>η<sup>604</sup>η<sup>605</sup>η<sup>606</sup>η<sup>607</sup>η<sup>608</sup>η<sup>609</sup>η<sup>610</sup>η<sup>611</sup>η<sup>612</sup>η<sup>613</sup>η<sup>614</sup>η<sup>615</sup>η<sup>616</sup>η<sup>617</sup>η<sup>618</sup>η<sup>619</sup>η<sup>620</sup>η<sup>621</sup>η<sup>622</sup>η<sup>623</sup>η<sup>624</sup>η<sup>625</sup>η<sup>626</sup>η<sup>627</sup>η<sup>628</sup>η<sup>629</sup>η<sup>630</sup>η<sup>631</sup>η<sup>632</sup>η<sup>633</sup>η<sup>634</sup>η<sup>635</sup>η<sup>636</sup>η<sup>637</sup>η<sup>638</sup>η<sup>639</sup>η<sup>640</sup>η<sup>641</sup>η<sup>642</sup>η<sup>643</sup>η<sup>644</sup>η<sup>645</sup>η<sup>646</sup>η<sup>647</sup>η<sup>648</sup>η<sup>649</sup>η<sup>650</sup>η<sup>651</sup>η<sup>652</sup>η<sup>653</sup>η<sup>654</sup>η<sup>655</sup>η<sup>656</sup>η<sup>657</sup>η<sup>658</sup>η<sup>659</sup>η<sup>660</sup>η<sup>661</sup>η<sup>662</sup>η<sup>663</sup>η<sup>664</sup>η<sup>665</sup>η<sup>666</sup>η<sup>667</sup>η<sup>668</sup>η<sup>669</sup>η<sup>670</sup>η<sup>671</sup>η<sup>672</sup>η<sup>673</sup>η<sup>674</sup>η<sup>675</sup>η<sup>676</sup>η<sup>677</sup>η<sup>678</sup>η<sup>679</sup>η<sup>680</sup>η<sup>681</sup>η<sup>682</sup>η<sup>683</sup>η<sup>684</sup>η<sup>685</sup>η<sup>686</sup>η<sup>687</sup>η<sup>688</sup>η<sup>689</sup>η<sup>690</sup>η<sup>691</sup>η<sup>692</sup>η<sup>693</sup>η<sup>694</sup>η<sup>695</sup>η<sup>696</sup>η<sup>697</sup>η<sup>698</sup>η<sup>699</sup>η<sup>700</sup>η<sup>701</sup>η<sup>702</sup>η<sup>703</sup>η<sup>704</sup>η<sup>705</sup>η<sup>706</sup>η<sup>707</sup>η<sup>708</sup>η<sup>709</sup>η<sup>710</sup>η<sup>711</sup>η<sup>712</sup>η<sup>713</sup>η<sup>714</sup>η<sup>715</sup>η<sup>716</sup>η<sup>717</sup>η<sup>718</sup>η<sup>719</sup>η<sup>720</sup>η<sup>721</sup>η<sup>722</sup>η<sup>723</sup>η<sup>724</sup>η<sup>725</sup>η<sup>726</sup>η<sup>727</sup>η<sup>728</sup>η<sup>729</sup>η<sup>730</sup>η<sup>731</sup>η<sup>732</sup>η<sup>733</sup>η<sup>734</sup>η<sup>735</sup>η<sup>736</sup>η<sup>737</sup>η<sup>738</sup>η<sup>739</sup>η<sup>740</sup>η<sup>741</sup>η<sup>742</sup>η<sup>743</sup>η<sup>744</sup>η<sup>745</sup>η<sup>746</sup>η<sup>747</sup>η<sup>748</sup>η<sup>749</sup>η<sup>750</sup>η<sup>751</sup>η<sup>752</sup>η<sup>753</sup>η<sup>754</sup>η<sup>755</sup>η<sup>756</sup>η<sup>757</sup>η<sup>758</sup>η<sup>759</sup>η<sup>760</sup>η<sup>761</sup>η<sup>762</sup>η<sup>763</sup>η<sup>764</sup>η<sup>765</sup>η<sup>766</sup>η<sup>767</sup>η<sup>768</sup>η<sup>769</sup>η<sup>770</sup>η<sup>771</sup>η<sup>772</sup>η<sup>773</sup>η<sup>774</sup>η<sup>775</sup>η<sup>776</sup>η<sup>777</sup>η<sup>778</sup>η<sup>779</sup>η<sup>780</sup>η<sup>781</sup>η<sup>782</sup>η<sup>783</sup>η<sup>784</sup>η<sup>785</sup>η<sup>786</sup>η<sup>787</sup>η<sup>788</sup>η<sup>789</sup>η<sup>790</sup>η<sup>791</sup>η<sup>792</sup>η<sup>793</sup>η<sup>794</sup>η<sup>795</sup>η<sup>796</sup>η<sup>797</sup>η<sup>798</sup>η<sup>799</sup>η<sup>800</sup>η<sup>801</sup>η<sup>802</sup>η<sup>803</sup>η<sup>804</sup>η<sup>805</sup>η<sup>806</sup>η<sup>807</sup>η<sup>808</sup>η<sup>809</sup>η<sup>810</sup>η<sup>811</sup>η<sup>812</sup>η<sup>813</sup>η<sup>814</sup>η<sup>815</sup>η<sup>816</sup>η<sup>817</sup>η<sup>818</sup>η<sup>819</sup>η<sup>820</sup>η<sup>821</sup>η<sup>822</sup>η<sup>823</sup>η<sup>824</sup>η<sup>825</sup>η<sup>826</sup>η<sup>827</sup>η<sup>828</sup>η<sup>829</sup>η<sup>830</sup>η<sup>831</sup>η<sup>832</sup>η<sup>833</sup>η<sup>834</sup>η<sup>835</sup>η<sup>836</sup>η<sup>837</sup>η<sup>838</sup>η<sup>839</sup>η<sup>840</sup>η<sup>841</sup>η<sup>842</sup>η<sup>843</sup>η<sup>844</sup>η<sup>845</sup>η<sup>846</sup>η<sup>847</sup>η<sup>848</sup>η<sup>849</sup>η<sup>850</sup>η<sup>851</sup>η<sup>852</sup>η<sup>853</sup>η<sup>854</sup>η<sup>855</sup>η<sup>856</sup>η<sup>857</sup>η<sup>858</sup>η<sup>859</sup>η<sup>860</sup>η<sup>861</sup>η<sup>862</sup>η<sup>863</sup>η<sup>864</sup>η<sup>865</sup>η<sup>866</sup>η<sup>867</sup>η<sup>868</sup>η<sup>869</sup>η<sup>870</sup>η<sup>871</sup>η<sup>872</sup>η<sup>873</sup>η<sup>874</sup>η<sup>875</sup>η<sup>876</sup>η<sup>877</sup>η<sup>878</sup>η<sup>879</sup>η<sup>880</sup>η<sup>881</sup>η<sup>882</sup>η<sup>883</sup>η<sup>884</sup>η<sup>885</sup>η<sup>886</sup>η<sup>887</sup>η<sup>888</sup>η<sup>889</sup>η<sup>890</sup>η<sup>891</sup>η<sup>892</sup>η<sup>893</sup>η<sup>894</sup>η<sup>895</sup>η<sup>896</sup>η<sup>897</sup>η<sup>898</sup>η<sup>899</sup>η<sup>900</sup>η<sup>901</sup>η<sup>902</sup>η<sup>903</sup>η<sup>904</sup>η<sup>905</sup>η<sup>906</sup>η<sup>907</sup>η<sup>908</sup>η<sup>909</sup>η<sup>910</sup>η<sup>911</sup>η<sup>912</sup>η<sup>913</sup>η<sup>914</sup>η<sup>915</sup>η<sup>916</sup>η<sup>917</sup>η<sup>918</sup>η<sup>919</sup>η<sup>920</sup>η<sup>921</sup>η<sup>922</sup>η<sup>923</sup>η<sup>924</sup>η<sup>925</sup>η<sup>926</sup>η<sup>927</sup>η<sup>928</sup>η<sup>929</sup>η<sup>930</sup>η<sup>931</sup>η<sup>932</sup>η<sup>933</sup>η<sup>934</sup>η<sup>935</sup>η<sup>936</sup>η<sup>937</sup>η<sup>938</sup>η<sup>939</sup>η<sup>940</sup>η<sup>941</sup>η<sup>942</sup>η<sup>943</sup>η<sup>944</sup>η<sup>945</sup>η<sup>946</sup>η<sup>947</sup>η<sup>948</sup>η<sup>949</sup>η<sup>950</sup>η<sup>951</sup>η<sup>952</sup>η<sup>953</sup>η<sup>954</sup>η<sup>955</sup>η<sup>956</sup>η<sup>957</sup>η<sup>958</sup>η<sup>959</sup>η<sup>960</sup>η<sup>961</sup>η<sup>962</sup>η<sup>963</sup>η<sup>964</sup>η<sup>965</sup>η<sup>966</sup>η<sup>967</sup>η<sup>968</sup>η<sup>969</sup>η<sup>970</sup>η<sup>971</sup>η<sup>972</sup>η<sup>973</sup>η<sup>974</sup>η<sup>975</sup>η<sup>976</sup>η<sup>977</sup>η<sup>978</sup>η<sup>979</sup>η<sup>980</sup>η<sup>981</sup>η<sup>982</sup>η<sup>983</sup>η<sup>984</sup>η<sup>985</sup>η<sup>986</sup>η<sup>987</sup>η<sup>988</sup>η<sup>989</sup>η<sup>990</sup>η<sup>991</sup>η<sup>992</sup>η<sup>993</sup>η<sup>994</sup>η<sup>995</sup>η<sup>996</sup>η<sup>997</sup>η<sup>998</sup>η<sup>999</sup>η<sup>1000</sup>η<sup>1001</sup>η<sup>1002</sup>η<sup>1003</sup>η<sup>1004</sup>η<sup>1005</sup>η<sup>1006</sup>η<sup>1007</sup>η<sup>1008</sup>η<sup>1009</sup>η<sup>1010</sup>η<sup>1011</sup>η<sup>1012</sup>η<sup>1013</sup>η<sup>1014</sup>η<sup>1015</sup>η<sup>1016</sup>η<sup>1017</sup>η<sup>1018</sup>η<sup>1019</sup>η<sup>1020</sup>η<sup>1021</sup>η<sup>1022</sup>η<sup>1023</sup>η<sup>1024</sup>η<sup>1025</sup>η<sup>1026</sup>η<sup>1027</sup>η<sup>1028</sup>η<sup>1029</sup>η<sup>1030</sup>η<sup>1031</sup>η<sup>1032</sup>η<sup>1033</sup>η<sup>1034</sup>η<sup>1035</sup>η<sup>1036</sup>η<sup>1037</sup>η<sup>1038</sup>η<sup>1039</sup>η<sup>1040</sup>η<sup>1041</sup>η<sup>1042</sup>η<sup>1043</sup>η<sup>1044</sup>η<sup>1045</sup>η<sup>1046</sup>η<sup>1047</sup>η<sup>1048</sup>η<sup>1049</sup>η<sup>1050</sup>η<sup>1051</sup>η<sup>1052</sup>η<sup>1053</sup>η<sup>1054</sup>η<sup>1055</sup>η<sup>1056</sup>η<sup>1057</sup>η<sup>1058</sup>η<sup>1059</sup>η<sup>1060</sup>η<sup>1061</sup>η<sup>1062</sup>η<sup>1063</sup>η<sup>1064</sup>η<sup>1065</sup>η<sup>1066</sup>η<sup>1067</sup>η<sup>1068</sup>η<sup>1069</sup>η<sup>1070</sup>η<sup>1071</sup>η<sup>1072</sup>η<sup>1073</sup>η<sup>1074</sup>η<sup>1075</sup>η<sup>1076</sup>η<sup>1077</sup>η<sup>1078</sup>η<sup>1079</sup>η<sup>1080</sup>η<sup>1081</sup>η<sup>1082</sup>η

- ἐταῦρ<sup>6</sup>εῶ τετολποτη αατ<sup>7</sup>ἀλμ . (3 = c, e?)  
 ἐταῦροεῶ <sup>8</sup>δοτηῶποτη εκ<sup>9</sup>κῑταλμ . (4 = c?)  
 ἐταῦρ<sup>10</sup>οεῶ ποκοαποτη <sup>11</sup>σοαααλμ . (5 = g?)  
 p. 20 ἐταῦρ<sup>12</sup>ροεῶ αοτοτοτῑ<sup>13</sup>ποτη μοααοτ|: κ :ἀλμ . (6 = n, k?)  
 ἐταῦροεῶ πο<sup>2</sup>κμκα κοεεῑραλ[μ] . (7 = tt?)  
<sup>3</sup>ἐταῦροεῶ οααῶε[τη?]α <sup>4</sup>ἀτορμσαλμ . (8 = uu)  
 ἐτα<sup>5</sup>υροεῶ ἱέοερίποτη<sup>6</sup>α κρίεταλμ[.] (9 = z?)  
 ἐ<sup>7</sup>ταῦροεῶ τεεῑκῑ<sup>8</sup>φποτη τεεῑτα<sup>9</sup>λμ . (10 = d)  
 ἐταῦροεῶ ὀ<sup>10</sup>ωοφαεποτη αεε<sup>11</sup>αεραλμ . (11 = dd?)  
 p. 21 ἐταῦρο|: κῶ :εῶ αεφαροποτη<sup>2</sup>[α] εαῖάταναλμ (12 = r?)  
<sup>3</sup>[ε]ταῦροεῶ τοροη<sup>4</sup>αεα οτῑῑραλμ . (13 = j?)  
<sup>5</sup>ἐταῦροεῶ . αρῑα<sup>6</sup>ε[.]α οαῑεῑραλο . (14)  
<sup>7</sup>ἐταῦρμεῶ οτορο<sup>8</sup>εποτη φοκῑῑ<sup>9</sup>εῑναρκαλο . (15 cf. bb)  
 ἐταῦρ<sup>10</sup>ροεῶ ἀποστολοεῑ<sup>11</sup>ποτη αῖαδδαμνε<sup>12</sup>λο (16 cf. hh)  
 p. 22 |: κῑ :| εταῦροεῶ μαρτῑ<sup>2</sup>ροεποτη . ἱρα [.]<sup>3</sup>ταλο . (17 cf. ii)  
 ἐταῦροε[ῶ] εῑφῑῑ<sup>2</sup>ταεποτη α εεεῑῑ<sup>3</sup>ταλο . (18)  
 ἐ<sup>6</sup>ταῦροεῶ . τι . . . τῶ<sup>7</sup>ποτη οττοε<sup>8</sup>αε<sup>9</sup>ραλο . (19)  
 ἐταῦροεῶ <sup>9</sup>αεπεαεποτη <sup>10</sup>τοκαεραλο . (20 cf. k)  
 ἐταῦρ<sup>11</sup>ροεῶ τεμῑτακοῶ<sup>12</sup>ποτη τεεῑταλο . (21)  
 p. 23 |: κῑ :| ἐταῦροεῶ κοδῑῑ<sup>2</sup>ποτη ἀροεῑτα<sup>3</sup>λο . (22)  
 ἐταῦροεῶ τοω<sup>4</sup>κῑτακοῶποτη α<sup>5</sup>ροεῑταλο (23)  
 ἐταῦρ<sup>6</sup>ρ[οεῶ] μεααποτ<sup>7</sup>η[α] πεεαῑταλο . (24)  
<sup>8</sup>ἐταῦροεῶ αῖαῑοῶ<sup>9</sup>οεῑ αεφαρταλο . (25 = m)  
<sup>10</sup>ἐταῦροεῶ εῑφῑῑ<sup>11</sup>ῑκαεποτη σοο<sup>12</sup>ραλο . (26)  
 p. 24 ἐταῦροεῶ |: κῶ :| καεῑῶποτη κῑτα<sup>2</sup>λο . (27 = zc)  
 ἐταῦροεῶ αεεε<sup>3</sup>λοεποτη ὀρμ<sup>4</sup>εῑλο . (28)  
 ἐταῦροεῶ <sup>8</sup>χεροῑεεε|ογ|μα πῑαεῑλο . (29)  
 ε[τα]ῗ<sup>7</sup>ροεῶ εαρμεσοη<sup>8</sup>μα τοαεῑταλο (30 cf. uu)  
<sup>9</sup>ἐταῦροεῶ παφῶ<sup>10</sup>ποτη παροῑάλο . (31 = xx)  
<sup>11</sup>ἐταῦροεῑ οεῑκῶ<sup>12</sup>ποτη αααλο . (32)

20, 3. There is not room for ηη in the gap. 21, 12. ἄο in a cup-shaped bracket at the bottom of the page. 23, 10. εῶ corrected from εῑ. The first φ inserted.

- p. 25 ἐ: κῆ: | ταῦρος<sup>εἰ</sup> · τιμῖν<sup>2</sup> ποῦνα τοῦδα ὅν<sup>3</sup> ὁμοειδδράλο · (33)  
 ἐ<sup>4</sup> ταῦρος<sup>εἰ</sup> · κῆν<sup>5</sup> ποῦνα σοῦμπο<sup>6</sup> τᾶλο · (34 = *mm*)  
 ἐταῦρος<sup>εἰ</sup> <sup>7</sup>...· νιποῦνα ρῆ<sup>8</sup> τᾶλο · (35)  
 ἐταῦρος<sup>εἰ</sup> <sup>9</sup> ποῦειά ἐλλεвет<sup>10</sup> ἀλενιαλο · (36)  
 ἐταῦ<sup>11</sup> ρος<sup>εἰ</sup> οκιν<sup>sic</sup>αῖτακ<sup>12</sup> κᾶποῦνα ἀμῆνα<sup>13</sup> ἀλο · (37)  
 εταῦρος<sup>εἰ</sup> <sup>14</sup> παπκ<sup>φ</sup>ίποῦνα παπ<sup>15</sup> ἀλο (38 = *s*)
- p. 26 |: κῆ: | ἐταῦρος<sup>εἰ</sup> ὀειδκ<sup>φ</sup> φιποῦνα τιῦκα<sup>3</sup> εραλσι · (39 = *t*)  
 ἐταῦρο<sup>4</sup> εἰ · μεαδιποῦν<sup>5</sup> ἀ ἐσοῦειδεραλο · (40 cf. *dl*)  
 ἐ<sup>6</sup> ταῦρος<sup>εἰ</sup> τᾶ[λσι] φ<sup>7</sup> φιποῦνα με<sup>8</sup>... ρε<sup>9</sup> ἀλο · (41)  
 ἐταῦρος<sup>εἰ</sup> ὀει<sup>9</sup> τακολποῦνα ἐσοῦ<sup>10</sup> ειδεραλο · (42 cf. *f, w*)
- p. 27 ἐταῦ<sup>11</sup> ρος<sup>εἰ</sup> ἐλλανιοεποῦ<sup>12</sup> να εἴτιν<sup>ε</sup> δερα|: κῆ: | ἀλο · (43 cf. *rr*)  
 ἐταῦρος<sup>εἰ</sup> χρι<sup>2</sup> στοεἰ φαῖερ<sup>ε</sup> δερα<sup>3</sup> [λ]ο · (44)  
 ἐταῦρος<sup>εἰ</sup> πῖ<sup>4</sup> [ ] λποῦνα ποῦειάλο · (45 cf. 45)  
<sup>5</sup> [ε] ταῦρος<sup>εἰ</sup> τοπ<sup>ε</sup> παει<sup>6</sup> ρο[τι]α ταпπατ<sup>7</sup> ἀλο [·] (46)  
 ἐταῦρος<sup>εἰ</sup> ἀ<sup>8</sup> φῖκεραλο ·  
 τᾶλλ<sup>9</sup> εἰ παλο τα<sup>ε</sup> ασι <sup>10</sup> ολλολλοδσι<sup>α</sup> · εε<sup>11</sup> κитака деидоλλо<sup>ε</sup>  
<sup>12</sup> доῦν · τиниῖнаγ<sup>ε</sup>: κῆ: | ка οὔα<sup>ε</sup> λποῦνα ὀντακ<sup>ε</sup> ράπο<sup>ε</sup> γε[ε] <sup>1</sup> ерд<sup>ε</sup> μ<sup>ε</sup> λ<sup>ε</sup>  
 ποῦλ τ[ ] <sup>4</sup> ριόδσι<sup>α</sup> · ἀφ<sup>ε</sup> δε<sup>5</sup> ποῦ αἰε<sup>ε</sup> [·] κ[α] <sup>6</sup> депо<sup>ε</sup> εἰ... εἰ<sup>7</sup> α<sup>ε</sup>  
 ροεἰ · αἰε<sup>ε</sup> τ<sup>8</sup> κ<sup>ε</sup> и енамин · οὔει<sup>9</sup> πῖ · ἐταῦρος<sup>εἰ</sup> ρ[ο] <sup>9</sup> κκολλοδσι<sup>α</sup> — τοῦ<sup>ε</sup>
- p. 29 <sup>10</sup> ρφα ἐλδα<sup>ε</sup> ро<sup>ε</sup> <sup>12</sup> ραε<sup>ε</sup> λδε τῖτᾶδε |: κῆ: | κε<sup>ε</sup> λка · αμ<sup>εἰ</sup> οὔ<sup>2</sup> κοῦρ  
 εὔε<sup>ε</sup> αнио · <sup>3</sup> ρи кетаλλе āpo<sup>ε</sup> <sup>4</sup> ἀα<sup>ε</sup> ραμιν · δ<sup>ε</sup> μ<sup>ε</sup> λ<sup>ε</sup> <sup>5</sup> ἀπο<sup>ε</sup> εἰ ταν  
 ἐταῦ<sup>6</sup> ρ[ο] εἰ ασι тее<sup>ε</sup> λποῦна · <sup>7</sup> [·]... | λ<sup>ε</sup> οὔα<sup>ε</sup> ρεи<sup>ε</sup> <sup>4</sup> κ[ε] | ε<sup>ε</sup> | непо<sup>ε</sup> неса  
 де<sup>9</sup> ика οὔλ<sup>ε</sup> ποῦαδε <sup>10</sup> роῦλ · таниаси <sup>11</sup> ἀπο<sup>ε</sup> на таро<sup>ε</sup> αε<sup>ε</sup> <sup>12</sup> а<sup>ε</sup> πο<sup>ε</sup> те ·
- p. 30 κῆ<sup>ε</sup> ρε<sup>ε</sup> |: λ: | ἐ таиаси еῖ<sup>ε</sup> ка<sup>2</sup> не космоси <sup>3</sup> οὔκ<sup>ε</sup> ρτ<sup>ε</sup> λ<sup>ε</sup>ο та<sup>ε</sup> ρа <sup>4</sup> то<sup>ε</sup> ρсо<sup>ε</sup>  
 οὔни[·] <sup>5</sup> ρ<sup>ε</sup> α<sup>ε</sup> меα<sup>ε</sup> λ[·]... | α<sup>ε</sup> ка аα<sup>ε</sup> в<sup>ε</sup>α | τ<sup>ε</sup> | δ<sup>ε</sup> | ва<sup>ε</sup> не<sup>ε</sup> ло пе[ш] | ш<sup>ε</sup> <sup>ε</sup> де<sup>ε</sup> ни<sup>ε</sup>  
 ро<sup>ε</sup> α<sup>ε</sup> εἰ<sup>9</sup> по<sup>ε</sup> ιε<sup>ε</sup> χ<sup>ε</sup> ε<sup>ε</sup> на τῖ<sup>10</sup> τᾶδε · εῖ<sup>ε</sup> οи<sup>ε</sup> ка<sup>11</sup> не<sup>ε</sup> λ де<sup>ε</sup> κ<sup>ε</sup> λ<sup>ε</sup> си<sup>α</sup> <sup>12</sup> та<sup>ε</sup> н<sup>ε</sup>
- p. 31 нас<sup>εἰ</sup> ρок<sup>ε</sup> λ · <sup>13</sup> αο<sup>ε</sup> μαρ[·] τᾶ<sup>ε</sup> πα<sup>ε</sup> |: λ<sup>ε</sup> : οὔ<sup>ε</sup> τε<sup>ε</sup> не<sup>ε</sup> не<sup>ε</sup> κ<sup>ε</sup> λδε <sup>2</sup> се<sup>ε</sup> α<sup>ε</sup> ρто<sup>ε</sup>  
 ρ<sup>ε</sup> со<sup>ε</sup> <sup>3</sup> α<sup>ε</sup> φ<sup>ε</sup> в<sup>ε</sup> κ<sup>ε</sup> λ<sup>ε</sup> α<sup>ε</sup> λ[·] <sup>4</sup> αο<sup>ε</sup> ρто<sup>ε</sup> οὔ<sup>ε</sup> λκ<sup>ε</sup> | ε<sup>ε</sup> | λδε κ<sup>ε</sup> λ<sup>ε</sup>ο α<sup>ε</sup> α<sup>ε</sup> <sup>6</sup> ε<sup>ε</sup> | и<sup>ε</sup> λ<sup>ε</sup> ·  
 ἐλδε та<sup>ε</sup> <sup>7</sup> κ[α] μ<sup>ε</sup> ш<sup>ε</sup> αнио <sup>8</sup> де<sup>ε</sup> λ<sup>ε</sup> ποῦна ἐλλ<sup>ε</sup> ε<sup>ε</sup> ποῦλσι κ<sup>ε</sup> κ<sup>ε</sup> λ<sup>ε</sup>ο <sup>10</sup> α<sup>ε</sup> ми<sup>ε</sup>

25, 1. εἰ cf. 23, 10. 15. ἀλο at the bottom of the page in a cup-shaped bracket.  
 30, 5. Or меα<sup>ε</sup> λ[·].



<sup>11</sup>ταροτ εαηαμη εο<sup>12</sup>δοτ τᾱλλοτ αν<sup>13</sup>εεεηκα ηηρη<sup>11</sup>ε[.]α α[ε]ηηοᾱ  
 p. 32 | : ἄβ : | εἷ ψοᾱ δᾱμᾱ<sup>2</sup>λσι εαδᾱ οτᾱε[.]<sup>3</sup>εοτηαειοη εη[.]<sup>4</sup>ε τᾱλλᾱ  
 ααρηη[ε] | <sup>1</sup>αἰαἰα μῆ[ψα]η<sup>4</sup>εοτῆᾱε ετ . . κᾱ ετατροεἷ α[.]φῆ κεε  
 p. 33 ηα ψοηκα <sup>9</sup>οειδδοτ τᾱλλᾱ οτ<sup>10</sup>ηᾱ ετατροε <sup>11</sup>εοηκο οτῆᾱ | : ἄν : |  
 τᾱλλᾱ κῆ ε[.]<sup>2</sup>τᾱλλοκο τακ[.] <sup>3</sup>ηαρτακοᾱ κο<sup>4</sup>φῆεεκοᾱ <sup>5</sup>μη . . ]ἄκα  
 αοτ<sup>6</sup>[.]αν οτκοτ<sup>7</sup>[ρ]ο αοτσεη τα<sup>8</sup>ρε εαδῆκοᾱ εε<sup>9</sup>η δηηᾱττοτ  
 p. 34 <sup>10</sup>κοτρηρηηη εαδι<sup>11</sup>κο αοτκαε | : ἄβ : | [χ]οιακ εἷψῆ<sup>2</sup>αειοτ εοε  
 εοδᾱ <sup>3</sup>ατοτση εεψ<sup>4</sup>ψααεηαᾱ αε <sup>5</sup>οη ταη εττοτ <sup>6</sup>δαε<sup>7</sup> αει[εᾱ]  
 εα τεηᾱεἷ εε[ε]ρ<sup>8</sup>ραερα<sup>9</sup> ηαε[η]α ηαεα ετατροε <sup>10</sup>εοηκοη ταε[ε]ε  
 p. 35 <sup>11</sup>εᾱδο εερρεη <sup>12</sup>ματτοη ἱῆεοτε[ε] : ἄε : | εἰα οττοτε[ε] . . ]<sup>2</sup>λο εηρη ἱῆε  
 εοτ[ε] <sup>3</sup>χρηστοε εἷ τᾱλλᾱ<sup>4</sup>κῆ ετμερο <sup>5</sup>[. . .] ηεαεἷ εε<sup>6</sup>[η]ηοᾱ  
 εααῆμα <sup>7</sup>[α]οτμημοηκοη <sup>8</sup>εαᾱλα τᾱαῆ<sup>9</sup>με αᾱλαεἷ <sup>10</sup>εαᾱλα τρεεη  
 p. 36 <sup>11</sup>αοτκαε χοιακ | : ἄε : | [ε]ῆ ψηα εαρ<sup>2</sup>μηαμη ηαρε αεοεἷ ψαη<sup>3</sup>ηα  
 εἷηο<sup>4</sup> εη[τᾱ] <sup>5</sup>αη ειοη[. . .]α<sup>6</sup>φει δεμ[.]ει<sup>7</sup>εοτκοη α[η]ῆ[τρ] <sup>8</sup>α τρεεο  
 ταρ<sup>9</sup>οτσεη αοτ<sup>10</sup>αεηα<sup>11</sup>αῆρα<sup>12</sup>μηαε ἱεαῆ<sup>13</sup>αε |

32, 7. There is scarcely room for α[α]φ which seems required. 34, 6. At end, or εα.

After [the Martyrs?] 689 (?). (See p. 42.)

Discourse which our [Saviour . . .] Jesus Christ spake<sup>1</sup> concerning his passion (?) and coming in glory and the blessed (?) glorious<sup>2</sup> cross, and (ii) taught to his apostles . . . ascend to heaven. The peace of God our Saviour and his blessed (?) cross be with you<sup>1</sup> all. Amen, Amen.

Beloved, it happened on a certain day that (?) our Saviour (ii) sits on the Mount of Olives and stands . . . the nights (?) before he shall ascend to heaven, and we the apostles are gathered together (?) with him. He revealed to us unspeakable mysteries from heaven and on earth and how he would judge mankind (?) (iv) both the dead and the living, and about the resurrection of the dead. And Peter answering (?) said "O Lord,

<sup>1</sup> Compare the heading M. i. 1-3.

<sup>2</sup> TIMIOT "precious" is the commonest Greek epithet of the Cross, as Mr. BRIDGMAN informs me.

<sup>3</sup> For οτ read οη (?).

<sup>4</sup> εῆ (for οερ) 2 pl. but written exactly as if 2 sing.

our God and comforter of our hearts and physician of the souls of those who have fallen (?) by sin and received a wound, (v) who hast (?) now revealed to us every mystery, now also reveal to us a mystery which we ask thee." And the Saviour answering said "O my friend Peter, and ye . . . O my servants, (vi) I have not hidden from you one word that ye have asked me; and now also I will not hide, and I will reveal to you the thing which ye ask me." And Peter answering said "O Lord, our God, we desire (vii) that thou shalt make us to know the mystery of the glorious (?) cross, (namely) through what cause, when thou shalt judge in justice, thou shalt come having with thee the symbol (?) of the glorious (?) cross; in order that, having heard in thy presence the reason of this, we may preach it in all the world." (viii) And the Saviour answering said "O my friend Peter and ye my brethren (?), ye know all the things which the accursed (?) Jews did unto me and the words of insult (?) which they spake to me when they had hanged (me) on the Cross (ix) and that they spat spittle at my face, cast lots (?) on my garments (?)<sup>1</sup>, set a crown of thorns upon me, clothed me with a garment of red cloth (?); and after this all the words of mockery (?)<sup>2</sup> (x) which they spake to me; therefore I will come having the Cross with me, that I may reveal to them their folly (?), and requite upon their heads all their curses (?). Now also hear ye my (words) while (?) I teach you about the glorious (?) Cross (xi) and its great glory. Sitting on the throne of glory I shall judge the whole world, and the glorious Cross shall be set in my right hand, in the valley of Josaphat, and its dew (?) shall rain (?) to the earth, (xii) and its sign (?) shall shade a third (?) of the light of the earth; and all who have believed in the Cross with their whole heart shall dwell under it, in its name either having filled the hungry, or else clothed the naked, or written a book of its praise (xiii) and placed it<sup>3</sup> in a church. Before all (?), they that with their<sup>4</sup> whole heart have believed in it and served it until it comes, shall drink (?) under the shade of the Cross until I shall judge the world. And after that I have separated (?) and judged the righteous and the sinners (xiv) a Cross shall ascend with glory to the heavens, and all who have

<sup>1</sup> Or "scourged my body (?)."

<sup>2</sup> Or "homage (?)."

<sup>3</sup> The text has "them."

<sup>4</sup> The text has τῶν "his" for αὐτῶν "their."

believed on it, following<sup>1</sup> it shall ascend to the beginning (?) of the heavens, that they may inherit eternal life and the paradise of . . . (xv) and I will not judge them according to the law in any (matter) either in word or indeed, but the power of the glorious Cross shall save them and guard (?) them.

"And now, my holy disciples (?), go forth into the whole world and preach (xvi) that entering into it they may trust (?) the glorious Cross alone and . . . and have these things, and . . . these, when that day cometh (?) . . . in this way become white (?)."

"And ye apostles, having (?) heard these things (xvii) from the mouth (?) of the Saviour, attend (?) the church and say<sup>2</sup> "Thine be the glory. O Father that art in the Son, Son that art in the Father together with the Holy Ghost, now and unto ages of ages (xviii), Amen; for he hath purified us at every time of love for us and favour."

Beloved<sup>3</sup>, if indeed ye desire to know the power of the Cross, hear its power.

- |     |  |
|-----|--|
| xix | 1. The Cross is the hope <sup>1</sup> of the Christians ( <i>a</i> ). <sup>5</sup> |
|     | 2. The Cross is the resurrection of the dead ( <i>b</i> ).                         |
|     | 3. The Cross is the path of them who have wandered (?) ( <i>c</i> , <i>e</i> ?).   |
|     | 4. The Cross is the guidance of the blind (?) ( <i>c</i> ?).                       |
|     | 5. The Cross is the staff of the lame (?) ( <i>g</i> ?).                           |
|     | 6. The Cross is the nurse (?) of the sucklings (?) ( <i>n</i> , <i>x</i> ?).       |
| xx  | 7. The Cross is that which strengthens the feeble (?) ( <i>tt</i> ?).              |
|     | 8. The Cross is the physician of the sick ( <i>uu</i> ).                           |
|     | 9. The Cross is the perfection of the priests ( <i>z</i> ?).                       |
|     | 10. The Cross is the hope of the hopeless ( <i>d</i> ).                            |
|     | 11. The Cross is the freedom of the enslaved ( <i>dd</i> ?).                       |
| xxi | 12. The Cross is the bulwark of them who have fought (?) ( <i>r</i> ).             |
|     | 13. The Cross is that which humiliates pride ( <i>j</i> ?).                        |
|     | 14. The Cross is that which . . . s . . .  |
|     | 15. The Cross is the dignity of kings (cf. <i>bb</i> ).                            |

<sup>1</sup> Read  $\epsilon\pi\epsilon\lambda\upsilon\theta\epsilon\sigma\iota\alpha-\lambda\omicron$  (?).

<sup>2</sup> One would have expected  $\mu\epsilon\tau\epsilon\sigma\tau\epsilon\iota$  for imper. 2 pl.

<sup>3</sup> Christ's discourse to the apostles seems to end with the last paragraph, and the following appears to resume the address of the apostles to the church which began on p. 2.

<sup>4</sup> For  $\tau\epsilon\tau\epsilon\iota\lambda\alpha-\lambda\omicron$ ?

<sup>5</sup> For the Greek parallels in this hymn see p. 52.

16. The Cross is the boldness (?) of apostles (cf. *hh*).
- xxii 17. The Cross is the endurance (?) of martyrs (cf. *ii*).
18. The Cross is the sister-friend (?) of the poor (?).
19. The Cross is the . . . -cure of the . . .
20. The Cross is the redemption of sinners (cf. *k*).
21. The Cross is the hope of those who have been robbed (?).
- xxiii 22. The Cross is the watering of seeds.
23. The Cross is the watering of the parched (?).
24. The Cross is the healing (?) of the sick (?) (cf. *rv*).
25. The Cross is the vanquishing of the devil (*m*).
26. The Cross is the . . . of the rich (?).
- xxiv 27. The Cross is the clothing of the naked (*zz*).
28. The Cross is the hymn (?) of the angels.
29. The Cross is the joy of the Cherubin.
30. The Cross is the corner-stone (?) of the four quarters (cf. *nn*).
31. The Cross is the bread of the hungry (*xx*).
32. The Cross is the . . . of the . . .
- xxv 33. The Cross is that which . . . s and reckons (?) the tithes (?).
34. The Cross is the foundation of the churches (*mm*).
35. The Cross is the sanctity (?) of the [church]es (?).
36. The Cross is the fountain of eternity.
37. The Cross is the rescue (?) of those who are being drowned (?).
38. The Cross is the father of the fatherless (*s*).
- xxvi 39. The Cross is the protector of widows (*l*).
40. The Cross is the alleviator of servants (cf. *dd*).
41. The Cross is the destruction (?) of the godless.
42. The Cross is the alleviator of those who have been oppressed (?) (cf. *f, w*).
- xxvii 43. The Cross is the stumbling (?) of the pagans (ΕΛΛΗΝ) (cf. *rr*).
44. The Cross is the resurrection of Christ.
45. The Cross is the fountain of the thirsty (cf. *yy*).
46. The Cross is the salutation of the caressing (?).

The Cross is the Comforter (?) through God who was hung upon it, by him that hath given us the victory, (namely?) peace (xxviii) to (?) our hearts. Beloved, we all through him, . . . . . in us through the glorious Cross shall tremble (?) and find resurrection (?) and grace (xxix)



on the terrible (?) day of requital (?). And moreover . . . All who hope in his cross . . . ye shall hear what I (?) shall say. (xxx) Come ye blessed of my father, inherit . . . from (?) the foundation of the world<sup>1</sup>, when he shall judge the wicked (?) in righteousness, by the grace and philanthropy of our Lord Jesus Christ. Whose is the glory, together with (?) the . . . Father (xxxi) with the Holy Ghost the Comforter (?), and the one (?) Lord (?), now for all time unto periods of ages, Amen.

Blessed be the Lord God who hath granted me to end my task (xxxii); and the . . . of all that have heard how I (?) labour (?) in all this book . . . to all the services of God from me . . . the book of the Cross the Comforter (?), our (?) God-man, our (?) glorious Cross<sup>2</sup>, (xxxiii) . . . with cheerful countenance . . . on the day of . . . (xxxiv) Choiak . . . Nesshadena (?) and his wife (?) Jawe . . . their heart (?) . . . hath aroused and written, in the name of the glorious Cross [I?] have dedicated before (xxxv) Jésus of East Serra. And thou [rememberest the words?] of Jesus Christ thy God (?), who said "He that hath asked shall receive<sup>3</sup>, and to him that hath received (?) I will cause to open . . . do thou open . . . Choiak<sup>4</sup> (xxxvi) . . . from heaven the gate of Paradise, and here on earth make many (?) also the years of [his] life, bless (him?), [and cause his soul to rest in the bosom of] Abram Isaac [and Jakob]<sup>5</sup> . . .

SCHÄFER and SCHMIDT in their second paper have already given the Nubian text of the hymn to the Cross together with a parallel one of 52 verses in Greek extracted from a sermon of the Pseudo-Chrysostom.<sup>6</sup> They also note a shorter form in a sermon attributed to Ephraim of Syria.<sup>7</sup>

<sup>1</sup> Cf. Matth. 25, 34.

<sup>2</sup> Or "the man that loveth God and loveth the glorious Cross."

<sup>3</sup> Cf. Luke 11, 10.

<sup>4</sup> The two references to Choiak, the time of the Christmas festival, agree with the fact that the portion preserved of the lectionary also belongs to the end of Choiak, i. e. Christmastide, but are unexpected in that none of the special festivals of the Cross are celebrated at this season.

<sup>5</sup> ἈΝΑΠΑΥΣΟΝ ΤΗΝ ΨΥΧΗΝ ΤΟῦ Δ. ΕΝ ΚΟΛΠΟῖΣ ΑΒΡΑΑΜ ΚΑΙ ἸΣΑΑΚ ΚΑΙ ΙΑΚΩΒ in the funerary formulae of Nubian tombstones e. g. in LEFÈVRE, *I. G.-C.* No. 622 et seqq.

<sup>6</sup> MIGNE, *Patrologia Graeca* Bd. 50, p. 819.

<sup>7</sup> ASSEMANI, *Ephr. Syr. opera omnia* II<sup>nd</sup> Band of the Greco-Latin section, p. 247 et seqq.

I here reprint the Greek with references to the Nubian on the model of Schäfer's publication.

καὶ εἰ θέλεῖς γνῶναι, ἀγαπήτέ, τὴν δύναμιν τοῦ σταυροῦ, καὶ ὅσα δὴ ἐγκώμια περὶ τοῦ σταυροῦ, ἄκουε·

|           |                                   |
|-----------|-----------------------------------|
| <i>a</i>  | σταυρὸς χριστιανῶν ἐλπίς (1)      |
| <i>b</i>  | » νεκρῶν ἀνάστασις (2)            |
| <i>c</i>  | » τυφλῶν ὁδηγός (3, 4?)           |
| <i>d</i>  | » ἀπηλπισμένων ἐλπίς (10)         |
| <i>e</i>  | » πεπλανημένων ὁδός (4?)          |
| <i>f</i>  | » ἀδικομένων ἔκδικος (cf. 42)     |
| <i>g</i>  | » χωλῶν βακτηρία (5?)             |
| <i>h</i>  | » πενήτων παραμυθία               |
| <i>i</i>  | » πλουσίων χαλινός                |
| <i>j</i>  | » ὑπερηφάνων καθαίρεσις (13?)     |
| <i>k</i>  | » ἀκολάστων μετάνοια (20?)        |
| <i>l</i>  | » τρόπαιον κατὰ δαιμόνων          |
| <i>m</i>  | » διαβόλου νῆκος (25)             |
| <i>n</i>  | » νηπίων παιδαγωγός (6?)          |
| <i>o</i>  | » ἀπόρων εὐπορία                  |
| <i>p</i>  | » πλεόντων κυβερνήτης             |
| <i>q</i>  | » χειμαζόντων λιμήν               |
| <i>r</i>  | » πολεμουμένων τεῖχος (12?)       |
| <i>s</i>  | » πατὴρ ὀρφανῶν (38)              |
| <i>t</i>  | » προστάτης χηρῶν (39)            |
| <i>u</i>  | » ἀδίκων κριτής                   |
| <i>v</i>  | » δικαίων στῦλος                  |
| <i>w</i>  | » θλιβομένων ἄνεσις (cf. 42)      |
| <i>x</i>  | » νηπίων φύλαξ                    |
| <i>y</i>  | » ἀνδρῶν κεφαλὴ                   |
| <i>z</i>  | » πρεσβυτέρων τέλος (9?)          |
| <i>aa</i> | » φῶς τοῖς ἐν σκότει καθήμενοις   |
| <i>bb</i> | » βασιλέων μεγαλοπρέπεια (cf. 15) |
| <i>cc</i> | » βαρβάρων φιλανθρωπία            |
| <i>dd</i> | » δοῦλῶν ἐλευθερία (11, cf. 40)   |
| <i>ee</i> | » ἀπαιδεύτων σοφία                |

|           |         |                               |
|-----------|---------|-------------------------------|
| <i>ff</i> | СТАΥΡΟΣ | ΑΝΟΜΩΝ ΝΟΜΟΣ                  |
| <i>gg</i> | "       | ΠΡΟΦΗΤΩΝ ΚΗΡΥΓΜΑ              |
| <i>hh</i> | "       | ΑΠΟCΤΟΛΩΝ ΚΑΤΑΓΓΕΛΜΑ (cf. 16) |
| <i>ii</i> | "       | ΜΑΡΤΥΡΩΝ ΚΑΨΧΗΜΑ (cf. 17)     |
| <i>jj</i> | "       | ΜΟΝΑΖΟΝΤΩΝ ΑCΚΗCΙC            |
| <i>kk</i> | "       | ΠΑΡΘΕΝΩΝ CΩΦΡΟCΨΝΗ            |
| <i>ll</i> | "       | ΙΕΡΕΩΝ ΧΑΡΑ                   |
| <i>mm</i> | "       | ΕΚΚΛΗCΙΑC ΘΕΜΕΛΙΟC (cf. 34)   |
| <i>nn</i> | "       | ΟΙΚΟΥΜΕΝΗC ΑCΦΑΛΕΙΑ (cf. 30)  |
| <i>oo</i> | "       | ΝΑΩΝ ΚΑΘΑΨΡΕCΙC               |
| <i>pp</i> | "       | ΒΩΜΩΝ ΑΝΑΤΡΟΠΗ                |
| <i>qq</i> | "       | ΚΝΙCΘΗC ΑΦΑΝΙCΜΟC             |
| <i>rr</i> | "       | ΙΟΥΔΑΨΩΝ CΚΑΝΔΑΛΟΝ (cf. 43)   |
| <i>ss</i> | "       | ΑCΕΒΩΝ ΑΠΩΛΕΙΑ                |
| <i>tt</i> | "       | ΑΔΥΝΑΜΩΝ ΔΨΝΑΜΙC (7 ?)        |
| <i>uu</i> | "       | ΝΟCΟΥΝΤΩΝ ΙΑΤΡΟC (8)          |
| <i>vv</i> | "       | ΛΕΠΡΩΝ ΚΑΘΑΡΙCΜΟC             |
| <i>ww</i> | "       | ΠΑΡΑΛΥΤΙΚΩΝ CΦΙΓΞΙC           |
| <i>xx</i> | "       | ΠΕΙΝΩΝΤΩΝ ΑΡΤΟC (31)          |
| <i>yy</i> | "       | ΔΙΨΩΝΤΩΝ ΠΗΓΗ (45)            |
| <i>zz</i> | "       | ΓΥΜΝΩΝ CΚΕΠΗ (27)             |

#### IV. Berlin Museum P. 11277.

##### (Sale.)

This document written on leather was purchased by BORCHARDT in January 1908 with two others in Arabic of the tenth century.<sup>1</sup> The text is a record of a private transaction, difficult to read on the dark surface of the leather. Copies were made by SCHÄFER and SCHUBART and were revised by them and myself with the original in 1909.

Leather was a favourite writing material in Nubia for private documents. A considerable find of Coptic leather rolls was purchased at Ele-

<sup>1</sup> *Sitzungsber. d. Berl. Akad. d. Wiss.* 1908, p. 771. SCHÄFER informs me that in the same year C. SCHMIDT and BORCHARDT purchased two more leather rolls which probably belong to the same find; they bear the numbers P. 13001 (Coptic), P. 13002 (Arabic).

phantine by Legh in 1813<sup>1</sup>, dating from the seventh and eighth centuries; others are in Alexandria and Vienna.<sup>2</sup>

<sup>1</sup>[ει ονομα]τι · του  $\overline{\text{πρε}}$  ζ του  $\overline{\text{ον}}$  ζ του <sup>2</sup>[αειον  $\overline{\text{πνε}}$ ] ο  $\overline{\text{α}}$  οτρον ·  
 $\overline{\text{ε}}$ λτεει <sup>?</sup>τι  $\overline{\text{α}}$  <sup>3</sup>[. . . .] <sup>?</sup>λ · δοταυι · οτροτα ειπυ · μα <sup>4</sup>[.] <sup>?</sup>ϥοιμενα ειπυ ·  
οροτυκοταα[. . .] <sup>?</sup>υ σοτα ειπυ · οη παρασ <sup>?</sup>α μετα ει <sup>?</sup>ι <sup>?</sup>η <sup>?</sup>υ · μηνικοταα  
τερπεκ <sup>?</sup>λ[. . .] <sup>?</sup>οσο αιμαρα ειπυ · θαλλα · κ <sup>?</sup>ι[. . .] <sup>?</sup>υοτα ειπυ · αϊον  
<sup>?</sup>εου.υ[. . .] <sup>?</sup>ιαρρε <sup>?</sup>αατελ-λα · φατισο τορα · κα[. . .] <sup>?</sup>λε · υηπολλα ·  
ταει · <sup>?</sup>α · κα · αν φα[λ] <sup>11</sup>εισοτα · δαναтере-λο · δαντιε[. . .] <sup>12</sup>διεισοτα-  
λον · εανι · <sup>?</sup>α · λο · οτρον [αν?] <sup>11</sup>πανσοτα-λον · αι-σο ματαραε[αηα]·  
<sup>14</sup>σο · αντε.ε · υοτα · αοτρυ <sup>15</sup>σοτολ <sup>15</sup>μα · ορηοτρα · ταν-φαλ <sup>16</sup>μα ·  
μα <sup>16</sup>ρακοτα · αοτρυ <sup>17</sup>σοτολ <sup>17</sup>μα <sup>17</sup>σαταρι · <sup>18</sup>μα · απραμι · <sup>19</sup>μα · εισοτ  
<sup>18</sup>σαταρι φαλ · <sup>20</sup>μα · αντευοτα <sup>19</sup>μα καεισοδα <sup>20</sup>μα · ιοτιν <sup>21</sup>μα <sup>20</sup>οτμυ·  
καλ <sup>21</sup>μα πανι σαταρι <sup>21</sup>φαλ <sup>22</sup>μα αϊον · ααρμε πα <sup>22</sup>εισε <sup>?</sup>μα [ . . . ] <sup>?</sup>υ[. . .] <sup>?</sup>ρεν

l. 1. there seem to be traces of perhaps  $\overline{\text{ον}}$ . l. 4. perhaps ϥοιμενα. After  
κοταα a stroke like the first of α or λ. l. 5. the line over αη may be accidental.  
l. 6. κλ only the first stroke of λ (?) remains. l. 7. the lower part of the letters οο  
destroyed. θαλλ or θαμ. l. 8. possibly εου. l. 9. or αατελ. At the end κα  
or κο or κυ. l. 10. the two letters at the beginning of the line appear to have been erased.  
l. 14. αντε, the υ with dot as probably in ll. 4, 8. l. 17. εισοτ or perhaps εου.  
l. 20. καλ is certain. Before πανι, ει seems to have been written and erased. σαταρι, a  
spot at the top of ι too slight to make υ. l. 22. for υι perhaps υι should be read.

In the name of the Father, the Son, and the Holy Ghost: year(?) 4  
of the king Eilte [son of . . .] being king of Dotau, . . . being . . . , Orun-  
kuda<sup>3</sup> being *sona* of . . . , and *parameta*, Midinkuda being . . . . . , Thalla  
being . . .

I Egogg . . . enter the great (?) . . . for (?) . . . and in . . . I sell four  
. . . to my son Isu, and what thou hast paid are four gold-pieces. And  
you [my?] fathers bear ye witness to me.

<sup>1</sup> CRUM, *Rec. de Trav.* XXI, 223, *Cat. of Coptic MSS. in the British Museum* pp. 209 to 217.

<sup>2</sup> KRALL, *Denkschriften der Kaiserl. Akad. Vienna* XLVI, 16; *W. Z. K. M.* XIV, 233.

A common form of Nubian proper name, see the Index of proper names.



Ange-shuda, priest of Dur, witness,  
Ornurta, his son, witness.  
Marakuda, priest of Dur, witness,  
Sagari, witness,  
Abram, witness,  
Isu, son of Sagari, witness,  
Ange-shuda, witness,  
Kacisoja, witness,  
Nupi, witness,  
Thyminsal, witness,  
Papi, son of Saiari, witness,  
I Darne have written, witness.

For Dotaui see gr. 10 at Gebel Adda. **ⲁⲟⲩⲣ** may well be the modern Dirr ⲁⲟ; the pronunciation is clearly Dirr, not Derr, amongst the natives. Dendour has also been suggested, but the name occurs in gr. 5 at Amada opposite Dirr.

### Small fragments of MSS.

(1) Berlin Museum, P. 13998, bought by SCHÄFER in Aswan 1908; parchment, 4 by 4 cm.; copied by SCHÄFER and GRIFITH.

|                   |                  |
|-------------------|------------------|
| (a) ⲣⲁⲉⲙⲁ ⲧⲁⲉ[    | (b) ... ⲣⲁ[. ⲕⲓ  |
| ⲁⲟⲩ ⲧⲁⲙⲕⲁ[        | ⲓⲗⲗⲁ · ⲟⲩⲉⲣⲓⲟⲩ · |
| ⲕⲓⲉⲁⲙⲁ ⲡⲁⲟⲩⲁ[     | ⲓⲗ · ⲟⲩⲁⲟ ⲡⲟⲕⲁ   |
| ⲁⲁⲣⲗⲟ ⲧⲉⲙⲕⲁ[      | ⲓⲡⲣⲗⲟⲣⲓ · ⲟⲩ     |
| ⲁⲉⲕⲉ[.ⲓⲗⲓ · ⲉⲙⲉⲕ[ | ⲓⲁⲁⲣⲉⲓ ⲟⲩⲕⲟⲩⲣ    |
|                   | · ⲣⲁⲙⲁ ⲉⲓ[... ⲁ  |
| ̄...̄ⲁⲙⲁ ⲡⲟ[      | · ⲉⲗⲟⲉ : ⲁ :     |
| .....ⲁⲉ[          | · ⲉⲣ[            |

(2) Halfa, found by MACIVER and WOOLLEY 1909, three small fragments of parchment, the largest triangular about 5 by 5 cm.; writing small and close, red ink filling ϣ and lines of punctuation. Copies by SCHÄFER and GRIFITH. The parchment is transparent having been waxed by the finders

to preserve it, so that the writing on the front and back are confused together. The principal fragment has the following on the two sides *a*, *b*.

|                     |                 |
|---------------------|-----------------|
| (a) [.]             | (b) [.]         |
| καοϣ                | αζαδνο          |
| κλω/// <sup>1</sup> | οτερ            |
| υαοον κατ           | υαρκαι-         |
| οιοι υπερ ιη        | επιφανου ο      |
| η μαφιν τριτο       | ηδαρονμετ       |
| λ δε ci̇ ειρη ταν   | .. αντε δετοιη  |
| .. κα τατροφιε      | αφικαηα αν η    |
| .... υαξετε οτα     | εεαν εοτρρη ... |
| ... κατα το κριμα   | απρε....        |
| ..... μημυ          | × ×.....        |
|                     | αετοτε ηη .ιεο  |
|                     | σδλω .....      |

(3) Serra, small fragment of paper about 3 cm. long, found 1912, large letters.

|           |          |
|-----------|----------|
| (a) ]εϣϣ[ | (b) ]ετ[ |
| ]τοσ'λ[   | ]μ α[    |
| ]υ[       | .]       |

#### Ostrakon.

Broken potsherd in Khartoum (Gordon College), coarse and thick, red outside, blackish inside, writing in black ink: from Halfa(?).

(a) Outside remains of 5 or 6 lines. (b) Inside, remains of 4 lines.

|                |             |
|----------------|-------------|
| [. . . . .]    | //////χιο// |
| [. . . . .]    | //ηα//      |
| ]τκα • φακα    | ]λ ///κμ/// |
| ]σει [. . . .] | ]τ τρεα     |
| ]ανκοα .ι λ    |             |
| ]εταμ          |             |

<sup>1</sup> Letter erased.

# The Graffiti.

## Aswan.

The following Greek graffiti written by a Nubian scribe seems not to have been published:—

Aswan, monastery of St. Simeon, on the front of the left hand jamb of the apse in the church painted on the smooth plaster, the words or groups widely spaced. The plaster has flaked off on the right, and some might be recovered from the rubbish. Copy by GRIFFITH (without revision), photograph kindly made by C. M. FIRTH.

(1)

- 1 † μεσηταγενος ἡμῖν ///
- 2 τας ψυχας ἡμῖν γ οὐτ ///
- 3 ο χηρας ἡμα ποιηρο ///
- 4 οε · εϵϵι · οαλαφορος · ε ///
- 5 πρὸ//////// · τιμηλере · ιε μ ///
- 6 (blank) τρισοιος · μ ///
- 7 ἀνα · ἡμῖν · εϵϵρ · καε /// ιε ///
- 8 κατεν ποδνε · κατάρ · και /// ια
- 9 και παλῖν · κτρανον μερκοτριος φορ ///
- 10 κesaran · πρὸαρῖ · και παλῖν · οε · μονον · αρε ///
- 11 βασιλεος · ἱσαν · αατ · εϵϵι · /// και παλῖν · οε ζῆνε · ///
- 12 ἡμῖν · ριε · και ἱσαν · ριε και μερ φορος · ριε · ἀναπαενε · μ
- 13 ἀναπαενε · σενοστος / · οε · ἀναπαενε · και παλῖε · ριε ποτα
- 14 ετι τριεοι · βασιλεος · αρεος · αμῖν · και σεπειτιμῖ αμῖν · και παλῖν?
- 15 εϵϵι αμαρ · εν · ἀμῖν παντον · αρ · εϵοεταε · παντιν · εος · με
- 16 ειε οϵηοτε · αμῖν · βασιλνε · τοτ παρανεον · παλνε ἀναειε ἀμῖν φῖ
- 17 παντιν · εϵμῖν · τρομῖν · ἡμερα · μνεκκαταλεμμε · εϵϵ /// οστος
- 18 καρτολαος · απο μαρτυρον · ο · ἄν · ἡμερας φαρι · ἡ εϵα · κα αψαρ ·

The ends of the last lines reach almost to the edge of the pillar and should be complete. The text is probably all in debased Greek. l. 4. ΤΑ-ΛΑΪΠΩΡΟΣ. l. 9. Is this a reference to the pious king Mercurius? Cf. l. 12. l. 11.  $\epsilon\tilde{\nu}\psi\iota$ , a Nubian word or name, see the vocabulary. l. 11. and again, the God of Life . . . Joel 117 and Isaac 117 and Mercurius Phorus 117, the end (death), M . . . the end, Shenuti . . . the end; and again (?) 117 Kûda . . . 300 years of the king and saint (?) Amen καὶ γένοιτο Amen. And again (?). l. 15. I am the sinner . . . of all men; thou head of all authorities place me in the heavens above. Thou king of all paradise open the gate . . . : leave me not naked in the face (ἐνώπιον) of all in the day of trembling  $\epsilon\chi\theta$ . (I) this Cartolaus (?) in the year ( )38 from the martyrs of the month of Pharmuti 12 of the moon 21, from the Saracens (?) . . .

l. 12 et seqq. Shenuti was credited with a life of 118 years: possibly the figures here attached to the names of various persons refer to the supposed lengths of their lives.

l. 18. The century appears to be omitted from the date; cf. LEFEBVRE, *I. G-C.* No. 664? The preceding sign may be a ligature for ἔτους, and is similar to that in l. 3, where it might represent ἐπί.

### Medik.

Church on west bank just south of Gebel um Simbel, cleared by the Archæological Survey of Nubia 1910-11 Mr. C. M. FIRTH found the following graffito on a brick pier in the southwest corner written in black ink on a thin layer of plaster, the ink rather faint and the plaster scaling off on exposure. Mr. FIRTH gave me a photograph<sup>1</sup> and a rough handcopy.

This is the northernmost of the Nubian inscriptions. It is remarkable that it lies just outside the limit of the Dodecaschœnus of pagan days (which seems to have formed the boundary of the population that wrote in Meroitic), and also of the present Kenûs (Matokki) Nubians.

Many of the letters as copied are more or less uncertain.

(2)

1 †  $\mu\chi\alpha\eta\lambda$   $\tau\bar{\alpha}\lambda\alpha$   $\alpha\eta\epsilon$  ///  $\phi\epsilon\iota\zeta\epsilon$   $\alpha\iota\tau\eta\alpha\sigma\iota\mu\alpha\sigma\iota\delta\epsilon$

2  $\sigma\eta\eta\alpha\tau\iota$   $\alpha\sigma\tau\alpha\iota\sigma\tau\alpha\delta\epsilon$   $\alpha\iota\epsilon\iota$   $\epsilon\iota\sigma\sigma$  ///  $\alpha\epsilon$   $\alpha\eta\eta\epsilon\sigma\iota$   $\kappa\epsilon\lambda\lambda\omicron\kappa\tau\alpha\sigma$

<sup>1</sup> Published in Pl. III.



3 εἰκορη Ἐσσεκα ὁκῖππυρα κοδδεσο μιχαμλ τᾶλα

4 αἰκορηιιι ιωκκα κοτᾶλπεσο

Immediately beneath the last.

† εὐλουνσον τον κῖ ἐππαυτη βερρη ταυκοτ δᾶμλ ταν ορεσε<sup>sic</sup> ανατᾶ //

6 μιδαδανα) ἐν το κῖ ἐπενετε τῖψοτχη μοτ) τοταεῖσοτᾶ οτᾶτρα

7 διλα οηπῆσεταναςσι μετᾶλνκοττε τον κῖ σοτνεμοτ) ιηψησομέν

8 τοναμα αττοτ ἐπι τον αττοτ ε αμετᾶα φοδακ////// εἰα///

9 φοοα αἰκ οτᾶσοτδῖλα λημα ικτοτ δᾶμᾶλλο ατᾶσοενα λημα κῖ//

l. 1. "O Michael, Lord." The word used regularly for "God" is likewise used in the vocative in invoking saints (here and in l. 3, and in gr. 15*n*).

l. 3. "This holy feast hold(?) thou . . . O Michael, divine! and teach thou me the Scripture."

ll. 5-9 = Psalm XXXIII (XXXIV) vv. 1-5.

5-9 ΕΥΛΟΓΗΣΩ ΤΟΝ ΚΥΡΙΟΝ ΕΝ ΠΑΝΤΙ ΚΑΙΡῶ

ταυκοτ δᾶμλ[-λο] ταν ορεσε ανατᾶ/// μιδαδανα'

ΔΙΑ ΠΑΝΤΟΣ ἢ Αἰνεσις αὐτοῦ ἐν τῷ στόματί μου

ἐν τῷ κυρίῳ ἐπαινεθήσεται ἡ ψυχή μου

τοταεῖσοτᾶ οτᾶτρα διλα οη πῆσεταναςσι

ἀκούσάτωσαν πρᾶεῖς καὶ εὐφρανθήτωσαν

μεγαλύνετε τὸν κύριον σὺν ἐμοί καὶ ὑψώσωμεν τὸ ὄνομα αὐτοῦ ἐπὶ τὸ αὐτό

αἰ μετᾶα φοδακ τοηδεια . . φοοα αἰκ οτᾶσοτρεν

ἐπεζητήσα τὸν κύριον, καὶ ἐπήκουσέν μου

αἰ μακτοτ δᾶμᾶλλο ατᾶσοενα λημα

καὶ ἐκ πασῶν τῶν ολιγέων μου ἐρύσατό με

The scribe's Greek was bad, but his Nubian writing too seems to stand in need of correction in order to bring it into conformity with the usages of other texts. The words are characteristic of the Fadija-Mahass dialect, so that there seems to be no reason to suppose that the peculiarities are due to more than inability to write the language correctly; the Greek seems to be followed slavishly in some passages.

1. 5. Read δᾰμιλ(-λο), and οροce(-λοου) (?)

1. 6. Or μιζαουα.

1. 7. οη probably the conjunction, though it should surely be omitted in correct grammar. It is probably a mistaken effort to translate καὶ literally.

1. 8. Or μοττα or μηττα.

1. 9. Perhaps only φοα for φοαῖ.

αιαα at the end seems awkward but corresponds in position to the Greek με.

κῆ seems to be the numeral 28.

(3) From a photograph by Mr. FIRTH taken near Medik, I have copied the following Greek graffito.

† εὐχαρζ τῆι θεοφζ  
 ἀββα εἰσαουσ  
 πρε κ/ οικονομ  
 ιι  
 ι  
 ι  
 ιιι

“Blessed is the god-loving father Eliseus, priest and oconomus . . .”

### Es Sabu’.

On the west bank at Wadi Es Sabu’ the interior of the temple of Ramesses II. has been converted into a church. On the back wall of the temple shrine is painted a figure of Peter holding a key

π αποστολως  
 ε  
 ρ  
 ος

Outside the shrine on the right jamb is a beardless figure, and on the left jamb Peter with the keys. Across this last figure are written eight lines in ink in Old Nubian. They were first copied by GAU in 1819 and published in his *Antiquités de la Nubie* pl. XLIV. Subsequently the temple became choked with sand, but it was completely cleared by Signor BARSANTI in 1909. In January 1910 I copied the inscription from the original, and shortly afterwards it was photographed by Herr KOCH during the Nubian expedition of the Berlin Academy under Dr. JUNKER.<sup>1</sup>

<sup>1</sup> Two photographs were taken 2006, 2007. The former is reproduced on Pl. III.

(4) : † петросѣ зарми ζτῆ τερεсотка кордра . аї еї ꙋссѣ тапетотка  
 2 токара . занесш . анна афен откотр рш . анна маттака  
 3 кипра<sup>?</sup> еттамисш . петросѣ ζлотῆ<sup>?</sup> паот отрот келлшка  
 4 екеладдересі . . отрон анна солатока тапкесо еотот ешшот  
 5 исотсизал . афди капа метзл̄ка . тракирика . мотрта занна  
 6 ешторазш<sup>?</sup> маета жезресш . моришзл̄ петроска пессіка  
 7 таалдо<sup>?</sup> . еієра . ешш петро ꝑ̄ χс пахшрас еі//іон<sup>?</sup> ꝑ̄<sup>α</sup> етатрос  
 8 еш фиа едї ет еѣ<sup>α</sup>/// пахшрас

"Peter who hast the keys of the seven heavens. I have said (?), cause (my) sins to be forgiven in the time of my life. Cause me not to eat (?) death (?). I will entreat Peter like a king (?) unto seven times and do thou (?) end (?) me and place (?) me with our Lord Jesus, seeking the bread of life, having given command to me . . . . . ye know that I have said . . ."

"I Peter, priest of Christ of Pakhoras, . . . of the Cross of Pakhoras in the year of the Martyrs 511 (A.D. 795), . . . year 91."

Much of the translation is hazardous.

l. 3. "Unto seven times," see Matth. 18, 22.

отрон seems to be singular for ер-он, see the imperative singular тапкесо following.

l. 6. The letter ж is evidently that met with in K. 31, 15 which seems to have the value *w*.

Peter of Mohondi probably means the church dedicated to Peter there: cf. St. 34, 11 et seqq.

l. 8. ε(ΤΟΥΣ) Μ(ΑΡΤΥΡΩΝ) ΦΙΑ A.D. 795. This seems to be equated with the year 91 of another era, probably a local one. In the absence of any direct evidence as to the nature of this era, commencing in 704, it may be justifiable to conjecture that it is connected with some reconstitution of the church and state (after the abolition of the Greek orthodox patriarchate of Alexandria) under the auspices of the Monophysites and the introduction of the native language into the Nubian ritual books in order





There are three Greek graffiti, as follows (photo. 738).

(7) (a) † κ̄ε κ̄δε (?)

(b) † <sup>∞</sup>μικηλ ραφανλ Michael Raphael

εϋμ <sup>κ</sup>μαρ <sup>∞</sup>ς <sup>τ</sup>εμ <sup>τ</sup>ο  
<sup>κ</sup>αα I Mark son of . . .

(c) <sup>ο</sup>αη <sup>τ</sup>μαρ <sup>α</sup>ψλς "year 736 from the Martyrs"  
( A.D. 1020).

### Aniba.

Tomb of Pane. On the back wall of the outer chamber, on the left of the door to the inner chamber; own copy and L.D. VI pl. 96 No. 429.

(8) † <sup>μ</sup>απο <sup>μ</sup>ψξε <sup>μ</sup>οπισο . "From the Martyrs 765 (A.D.  
κ̄ε · <sup>μ</sup>ε · <sup>(?)</sup>ἰησοϋ <sup>μ</sup>χνα 1049), Thoth 25 . . . I, the  
ς · ρηζα : εϋραψα son of Reza, have drawn (?)  
ααο · αμμουα (the figure of?) Jesus Christ . . .

Perhaps <sup>μ</sup>οπισο <sup>μ</sup>ο "Thoth 9" should be read. The inscription is a strange mixture of Greek and Nubian.

On the same wall is αητιμμ.

### Ibrim.

At the corner of the cliff below the fortress, just south of the inscribed tombs of the XVIII<sup>th</sup> Dynasty, is an inscription in Christian Nubian engraved on the rock. It was discovered and published by LEPSIUS L.D. VI, 96a. The lower part of the rock has since split off (and in 1909 lay on the ledge below) and several letters are lost in the break. LEPSIUS' copy seems to be practically correct so far as it can be checked. A copy by Professor SAYCE shows it as complete as in LEPSIUS except the last group.

(9) ταε[ςοϋ παν]η πο ου εανηλο εεταρτοϋ εεεηνο πολο ·  
ηηκα παν · [οιμϋοϋ ηανϋοϋ] κελλοκα · αοτμααιδιλ ταροϋ ταηα <sup>μη</sup>

ΟΗ ΤΑΗ ΤΟΤΟΥ ΕΑΛ ΤΕΡ . ΟΗ ΕΕ[ΑΡΤ]ΟΥ ΕΤΕΟΥ ΟΗΤΑ///Λ̄Λ̄ ΔΑΤΗΛ̄ .  
ΕΟΛΗΔΕΙ///Τ̄Λ̄ ΔΑΗΗ . Δ ΟΗ ΤΑΡΟΥ ΟΥΤΑΗΔ[ΕΗ]

[Λε ου τὰδ]ρηλ̄λ̄η

"In the name of the Father and of the Son and of the Holy Ghost  
.... like the Father .... is worshipped.

And his child the Son; they and the Holy Ghost with them  
.... Amen ....

Year 5 of the king (?) Gabriel."

The printed text shows between brackets [ ] the letters which are in LEPSIUS' copy but are now wholly or nearly destroyed. The copies have 1. 2 ΔΟΥΜΔΔΙΔΙΛ, 1. 3 ΔΑΤΗΛ̄.

The translation is very uncertain in detail, but the text must be some kind of profession of faith.

Professor SAYCE has notes of several short inscriptions apparently from Ibrim.

### Gebel Adda.

At a conspicuous corner where the rocks reach the water on the east bank between Abu Simbel and Gebel Adda, a grotto with steep steps up to it was excavated by Horemheb in honour of the gods of Nubia. The Christians converted it into a church with elaborate paintings on the ceiling columns and walls of the outer chamber.

The cella also was sculptured and painted by the Egyptians and has a niche in the right and left walls: that on the left has only been white-washed by the Christians: on the left side of the other is an inscription originally of 14 lines in black ink. This was copied by GAU (*Nubie* pl. 62) and photographed in 1908 by the Berlin Academy expedition under SCHÄFER (photo. 748, 749). In 1909 I made a hand-copy which I verified again in March 1912.

(10)

ΠΑΠΙΔΕ ΕΑΛΔΕ ΕΕΤΑΡΔΕΗΕΝ ΤΑΕΤΕΛΛΟΔΗΔ ΕΗ ΕΥΕΛΛΕΙ ΠΑΡΤΑΚΟΗ  
ΚΑΛΟ ΔΙ ΊΟΥΛ ΟΥΡΟΥΡΗ ΔΗΤΑΤΡΟΗ ΟΥΡΟΥ ΕΗ ΕΠΙΜΑΧΟΣ  
ΗΥΡΕ ΤΗΗΗ ΠΙΤΗΗΛΟ ΠΛΛΑ ΔΕΕ Ε ΤΡΗ ΜΗΔΕΙΕ

[illegible]

l. 1.  $\epsilon\upsilon\kappa\epsilon\lambda$  the  $\epsilon$  very small, added? l. 2. it might be possible to equate  $\sigma\sigma\sigma\tau\epsilon\bar{\nu}$  with  $\sigma\sigma\sigma\tau\epsilon\bar{\nu}$  following, "I Joel the king, the king of Dotauwo (?). But  $\epsilon\bar{\nu}$  is written as if attached to  $\epsilon\mu\mu\alpha\chi\omicron\varsigma$  "this Epimachus," the saint's name being perhaps used for his church, cf. gr. 4, 6. l. 4.  $\tau\sigma\mu\bar{\nu}$  is hardly possible but  $\tau\sigma\mu\bar{\nu}$  could be read. l. 6.  $\tau\sigma\mu$ , the  $\mu$  small; can the word represent the measure  $\sigma\mu\epsilon$ ,  $\sigma\mu\epsilon$ ? The  $\sigma$  in  $\sigma\sigma\tau\omicron$  has a dot over it but can hardly be read  $\delta$ .

“Through the name of the Father, the Son, and the Ghost (*sic*): after this sigillum (?) had been written which I Jōel son of Uru . . . (?), king of Dotaowo (?) . . . Epimachus . . . .”

Dotauwo (?) "the lower Do (?)" might perhaps be the name of the great fortress of Gebel Adda which seems to be referred to as Daw and Adwa by the Arab historians; or it may be the name of Nubia or of Maqorra (Lower Nubia). In the Sale (above p. 54) we have the form Dotau, as probably also here in l. 10.

Epimachus, the patron saint of the church, was mentioned again in l. 9.

(11) On the right side of the same niche in black ink

(a)  $\frac{1}{2} \text{ см}$  промѣна  $| \cdot |_c$

(12) In the main chamber, on the east wall, scratched

(b) † also in

East end of north wall.

In the corner on the right of a much injured painted figure the following is incised in the plaster. Hand-copy March 1912 and Berlin Academy, photo. 747.

|      |                      |                |
|------|----------------------|----------------|
| (13) | [...] χc             | [.]ῥοῦτι χc̄   |
|      | [...]ηοη             | ηαιτι τοτι     |
|      | τον εῳ̄ω̄            | μαριᾱ τεεα    |
|      | κοῶα τοῦτε̄λ         | οῦροῦε̄λ κοῶα  |
| 5    | [.]εκηα • τοῦσα[.]   | 15 λαητε̄λ διη |
|      | α[///]ῥοῦτι εῳ̄ω̄[.] | καδοφοη δ      |
|      | [...]εμοῦ τῳ̄τ       | ῥιαν τιηκλ     |
|      | [.....] φα[.]        | [.] εειη[.]    |
|      | ῥοῦ εια[.]           | αοῦλε̄λο[.]    |
| 10   | δα παεισε̄λο         |                |

(14) Beneath (12). Same sources.

† αῖ̄ηι εαη[.....]  
 τιηοσση οῦροῶα  
 ε̄λε̄ηατ τιηη[.] αα  
 ηεληροη κεε̄λ[.]  
 τῳ̄ταοῳ̄ηηηη  
 εοῦσε̄λο

South wall.

(15) East of the door to south chamber in ink over painted figure of saint mounted on horse and spearing some object

(a) . . . . τοῦ χc̄

belonging to the fresco, compare (i).

Beyond the door, at east edge

(b) † ὁ̄ρ̄η̄η̄οῦρτα

cf. (g) and Sale l. 15.

Below (b)

(c) † [.]μοῦπαηη  
 ῥ̄ηc  
 τα

Below (c)

(d) † εειη . . . .

and several very short lines.



(e) To the right of (a)

† ευμ αβραμν ἀσεν τοτῆ δια<sup>κ</sup> μεν  
κν πα<sup>λ</sup> υῑορτροακ ἀϊοραψ[ω]

"I write Abram the son of Ase deacon of the Great and Ancient, . . ."  
cf. (k).

(f) To the right of (c)

† εὐλοειτος τοσ τον μιχαηλ ἑστεφανος  
αὐτοσ ηδε διασηπαμεια ισταια με<sup>υ</sup> μοσ υ

(g) To the right of (f)

ὀρῖνιορτα

There are vague remains also of other graffiti near, also

(h) † αιετοσ † δι κρεμτ

of the above b-g are well shown in the Berlin photo. 744, 745.

(i) In the middle of the south wall in ink, over the figure of a  
mounted saint spearing the dragon (?)

ϥ επιμα hand χος head μαρ τοσ χ<sup>ρ</sup>  
α and  
υ spear  
ι  
ο  
ε

(j) In the west corner, Berlin photo. 746.

† ευμ αβραμν επι  
με δια τη<sup>κ</sup> ρεσο  
[.] ροσ αρ<sup>κ</sup>  
etc.

(k) Below the last, hand-copy and Berlin photo. 746.

καμεα  
αβραμν  
αεε τοτ δια  
πο μεσακ'λι (see c)

(l) † ερεν'αλα

On pillar nearest to the inner doorway on the right, in front.

(m) † ἀππα "Appa Ana priest."

ἀνα

ῥ(?)

(n) ἐπιμαχ[ος]α τᾶλλα "O divine Epimachus!

αἰοτ μαρτυροφοροτ I . . . ."

ἡῖαναν //τ

ἀρ|.ἐπ<sup>κ</sup>ικ κτ ὑαπα

τε

#### Gemmai.

On the west bank about twenty miles south of Wadi-Halfa opposite the village of Gemmai are the remains of two Christian churches.

From Berlin photos. 756-7 and rough copy by SCHÄFER.

(16) † ἐπιμαχ<sup>κ</sup>αι ἀβραμ  
 γενετροθεν ἰορε  
 ἡτον : ρ<sup>κ</sup>ιε ισακ  
 υοτρ παπασιν κοτα  
 π ἀπισιου

Another long graffito is shown in Acad. Photo. 738-9, but it is very obscure.

#### Sai.


A Nubian graffito on a rock upon the east bank of the island is published by SAYCE, *PSBA* 1910, p. 266.

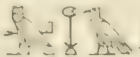
### The language of the texts.


The old Nubian texts at present known show the Nubian language free of the Arabic words which abound in the modern dialects; while many of the words and grammatical forms are obsolete, the agreement with the Fadīja-Mahass dialect as opposed to the Kenús-Dongola dialect is very clearly marked.

A certain number of words occurring in the Nubian texts are borrowed from Egyptian or from Greek.

From Coptic and pre-Coptic Egyptian

(1) **ⲙⲟⲗ** "book" must represent the Egyptian fem.  "letter," "writing," "book," in demotic *š.t*, probably pronounced *šō*, *šwō*, but not preserved in Coptic. M. *šō* "book," "writing."

(2) **ⲙⲁⲙⲓⲗ** "modius" is the Eg.  "balance," dem. *mḥ.t*, Coptic (Sah.) **ⲙⲁⲙⲉ** *statera*, "balance." It preserves the older Upper Egyptian vocalisation of the fem. with *ṯ* (instead of *c*), seen in Greek transcriptions. The word in Egyptian and Coptic is used only of a balance, and **ⲙⲓ**, **ⲙⲉ** from the same root is "modius," so that the Nubian use is inexact.

(3) **ⲧⲙⲁⲧⲓⲗ** appears to be the late Egyptian fem.  "moment," with the definite fem. article **ⲧ**. The Egyptian word is preserved in Sah. **ⲭⲟⲧⲉ** (which in some old texts might be spelt **ⲭⲁⲧⲉ**). In Coptic it is known only in the phrase **ⲛⲟⲩⲭⲟⲧⲉ** unless the Achm. **ⲭⲁⲧⲉ ⲛⲙ**<sup>2</sup> be the same. The **ⲧ** in the Nubian therefore points to an early pre-Coptic borrowing which is also shown by the vocalisation with *ṯ*. The change of the *ḫ* to *ḡ* though without analogy at present seems quite intelligible, as *ḫ* is exceedingly rare in Old Nubian.

(4) **ⲙⲁⲧⲁⲣ**, **ⲙⲁ** "witness," dem. *mtr*, Coptic Sah. Achm. **ⲙⲓⲧⲣⲉ** Boh. **ⲙⲉⲟⲣⲉ**, evidently borrowed before the intrusion of *u* into the Upper Egyptian forms.

(5) **ⲙⲉⲗⲥⲟⲩⲛ** "service," "servant," Coptic Sah. **ⲙⲓⲧ-ⲥⲁⲩⲟⲩⲛ** "service."

These five words (1)-(5) are precisely such as would be borrowed by a wholly barbarous nation coming into contact with a superior civilisation in which writing, measuring and weighing, subdivisions of time, legal terms and household service were customary. The forms and uses point to a date earlier than the Coptic versions of the Bible made in the second or third century.

(6) **ⲉⲁⲛ** "gold," Eg. *nb* **ⲛⲟⲩⲁ** (for *nōb*, probably older Eg. *nūb*), M. *nab*.

(7) **ⲉⲁⲧⲉⲛⲟⲩⲗ** "olives." The singular form was perhaps **ⲉⲁⲧⲉⲗ**; at any rate as SCHÄFER pointed out, we here have the Coptic Sah. **ⲭⲟⲩⲧ**, an early form of which would be **ⲭⲁⲩⲧ**.

<sup>1</sup> BRUGSCH, *Thesaurus* 200.

<sup>2</sup> STEINDORFF, *Elias* 24, 13.

(8) **ορη** "wine" (of the sacrament), Eg.  Ⲫ, dem. *orp*, Sah. and all dialects of Coptic **ορη**.

As olives do not grow south of the Mediterranean coast it is natural that their name should be borrowed from Egypt like that of grape wine.

(9) **ϣαπε** "sin," dem. fem. *nb.t*, Sah. **νοβε**, in some early texts **ναβε**. It survives in M. *nābē*.

(10) **εμεντε** "hell," dem. fem. *ʒmnt.t* "underworld," Sah. **αμεντε** "hell," in some early texts **εμεντε**.

(11) **ειλελ** verb "pray," "bless," dem. *šll* "pray," **ϣληλ** "pray," "bless."

(12) **οταϣτ-**, dem. *wšt*, Coptic **οταϣτε** "supplication."

(13) **κοταει** (in complex, so perhaps stem **κοτα**) "new moon," "month," Sah. **κοτα**, Boh. **κοται**, Akhm. \***κοτε** "new moon."

(14) **οτεια** "woe!" cf. Sah. **οτει**, older **οταει**, surviving in M. *weiā*.

Although **ϣαπε** and **εμεντε** point to early Coptic originals, they do not preserve the primitive feminine ending *t*. Since these and **ειλελ** and **οταϣτ-** are ritual-words they may well have come into Nubian at the time of the conversion of Nubia to Christianity in the sixth century, or not long before. *šll* and *wšt* are common in pagan demotic graffiti in the Nubian temples.

Only four of the above words survive in the modern Nubian vocabulary.

Numerous Greek words are seen in the Old-Nubian texts, as follows:

(1) **αλληλοστια**, **ιοτταια**, **ισττα** **ἰῶτα**, **μαρια**, **νικεα** **Νίκαία**; but **αλεζ** **ζαναρ** **Ἀλεξανδρεία**, **κισσε(λ)** M. *kissē* perhaps **ἐκκλησία**, **τραπισ(ιλ)** **τράπεζα**.

(2) **φιλοζενιτι** **Φιλοξενίτη**, **κτριακε** M. *kīragē* **κυριακή**.

(3) **αγγελος(ιλ)**, **αγιος(ιλ)**, **αποστολος(ιλ)**, **αρτος(ιλ)**, **διαβολος(ιλ)**, **ορονος(ιλ)**, **ιατορος(ιλ)** **ἱατρός**, **ιοτταιος(ιλ)** **κοσμος(ιλ)**, **παραδεισος(ιλ)**, **παρθενος(ιλ)**, **ετατρος(ιλ)**, and the proper names **πετρος(ι)**, **χριστος(ι)**.

(4) **τρικασιον**; **εταρρελ** **εὔαγγέλιον**, **μυστηρι(ι?)** **μυστήριον**, **τιμιατιρι(ι?)** **θυμιατήριον**; **αποστολουχι(ι?)** **ἀποστολικόν**, **λιχχιωσιν** **λύχνιδιον**, **μα(ρ)ταρ** **νικον** **μαρτυρικόν** (?).

(5) **ηρσων** **Ἡρώδης**; **ειῖοττα** **ἰούδας**, **μηνια** **μήνας**; **μαρεσι(ι)** **Μαρεώτις**.

(6) **εισων** **εἰκών**, **κανον** **κανών**.



- (7) ἀρχιερεος(ἰλ) ἈΡΧΙΕΡΕΥC -ΕΩC, ιερεος(ἰλ) ΙΕΡΕΥC -ΕΩC; ἑλληνοc(ἰλ) ἙΛΛΗΝ -OC, μαρτυροc(ἰλ) ΜΑΡΤΥC ΜΑΡΤΥΡ -OC.  
 (8) ἱεραιλ(ι), ἡσαφαι(ι), σαταηαc(ἰλ).  
 (9) Χοιακ originally borrowed by Greek from Egyptian.  
 (10) πιστεῖ verb (πιστεύειν).

The whole of these words belong to the theological literature of Christianity: πιστεῖλ, if really borrowed from Greek. Ἀρχιερωσιν, ἡσαφαιλ and ἁλεξανδρε seem from their forms likely to have been adopted early.

It is very noticeable that all Biblical words and proper names have the Grecised form, and that in the Mena story Alexandria and Mareotis appear under their Greek names, and not the Coptic equivalents **παροτε** and **ἡσαφαιατ**. It shows that the religious literature which the Nubians were translating was in Greek, not in Coptic.

The Nubian church became dependent on the Monophysite Coptic patriarch of Alexandria after the Moslem conquest of Egypt, and thereafter Coptic monks and Coptic books abounded in Nubia and Coptic tombstones and graffiti are found. Yet Abu Salih states that the services were read in Greek. The use of the Greek language was evidently a legacy from the ancient connexion with the orthodox church.

### The alphabet.<sup>1</sup>

The Old Nubian alphabet is essentially the Coptic<sup>2</sup> reinforced by a few extra letters (for the peculiar sounds of the language) which may be derived from the earlier pagan writing of Nubia, the so-called Meroitic.

**α** represents M. *a*.

**ῃ** once in **ῃῃῃα** for **αῡῡα** "for," otherwise only representing Gk. *α* in borrowed names.

**ϣ** varies with **δ** in **ϣεμ**, **δεμ** "year," with **κ** in **λοϣμ**, usually **λοκμ**; represents M. *g*, *k*.

**α** represents M. *d*, rarely *t*. **ρ** before **α** becomes **α**, **εα-αμ**, etc.

**ε** represents M. *ē*, and forms diphthongs.

<sup>1</sup> In the following pages are printed some collections of notes on the grammar of the texts in the hope that they may be of service in spite of their somewhat random nature and many imperfections.

<sup>2</sup> Three of the special Coptic characters are retained, viz. **ϣ**, **ϥ**, **ϧ**; **ϣ**, **ϥ**, **ϧ**, **ϩ** do not occur.

- ζ takes the place of ξ in names borrowed from the Greek: φιλοζενιη, αλεξανδρε, etc. (it has the same form as the numeral ζ 7). c takes the place of z in borrowed words: τρανις for ΤΡΑΠΕΖΑ.
- η usually only a variant of ι, ρ, but constant in a few words: μη etc., and occurs in the combination ησ.
- ο only in borrowed words of which the spelling is imitated from the Greek. ε becomes τ in adopted words.
- ι (1) as vowel, ι often varies with ει; the vowel ι(ει) varies with υ(ου).  
(2) as consonant γ or as a complete syllable written ῖ, ῖ, often varies with ει.
- κ represents M. k, rarely g, is written for ϣ in κικε for ϣικε "church."
- λ is never initial in native words = M. l, sometimes r.
- μ = M. m.
- ν is never initial in native words = M. n.
- ο varies with υ = M. o, u.
- π corresponds to M. f (KD. b), to Coptic Ⲫ in ϣανε = ϣαβε, to M. m in παρρε = *marre*.<sup>1</sup>
- ρ never initial, corresponds to M. r.
- ς corresponds to M. s, š (*sh*); is used for Greek z in τρανιςλ, and for Coptic Ⲍ in ϣαῖτ = Ⲍαειτ "olive."
- τ corresponds to M. t, rarely d as τोट = *tod*; used for θ in some borrowed words: τιμιατιρ = ΘΥΜΙΑΤΗΡΙΟΝ.
- ϣ rare by itself, varying with η, ι.
- ψ in words borrowed from Greek and in τοςψ "spit", αρψ[.]λ.
- χ in words borrowed from Greek.
- ψ in words borrowed from Greek.
- υ varies with ο, in the postposition -λο, -λυ, etc.
- ϣ š (*sh*, Coptic) = M. š, rare and chiefly in words borrowed from Coptic.
- ϣ h (Coptic) in two words only τορουαε, ϣαρμ in the intelligible texts.
- δ usually written Ⲕ, in K. Ⲕ, once Ⲕ K. 19, 15, in gr. 2 ϣ, ϣ. It seems to be derived from the Coptic Ⲕ. = M. ḡ (*j*), rarely g, varies with ϣ q. v.
- ϣ ḡ, i. e. *ng* = M. ḡ. Curiously enough ϣ is the only initial *n* used in Old Nubian; as such it corresponds to M. n (*n* is never initial in

<sup>1</sup> I owe this last observation to Mr. G. W. MURRAY of the Egyptian Survey Department.

modern Nubian) and to Coptic  $\kappa$  in  $\tau\alpha\eta\epsilon$  and varies with  $\kappa$  in  $\tau\iota\epsilon\epsilon = \kappa\iota\epsilon\epsilon$ . The form agrees with that of the Meroitic cursive  $\tau = \text{kh}$  (*kh*).<sup>1</sup>

$\varphi$ ,  $\tilde{n}$ , i. e. *ni*, *ny* = M.  $\tilde{n}$  and *ni*; never initial, apparently derived from Meroitic  $\mathfrak{A} \tilde{n}$ .<sup>2</sup>

The Coptic letters  $\varphi$ ,  $\mathfrak{Z}$ ,  $\mathfrak{X}$ ,  $\dagger$  do not occur.

A rare sign  $\mathfrak{F}$  in K. 31, 15 and gr. 2 and 4, in the Sale  $\mathfrak{P}$ , in gr. 10  $\mathfrak{P}$  apparently has the value  $\sigma\tau$ , i. e. *w*: it may perhaps be compared with the Meroitic  $\mathfrak{z} = w$ .

Diphthongal writings are  $\alpha\iota$ ,  $\alpha\tau$ ,  $\epsilon\iota$ ,  $\epsilon\tau$ ,  $\eta\tau$ ,  $\sigma\iota$ ,  $\sigma\tau$ , but the only diphthongs in M. are *ai*, *au*:  $\sigma\iota$  does not occur: the broken vowels  $\alpha\alpha$ ,  $\epsilon\epsilon$ ,  $\sigma\sigma$  occur for  $\alpha$ ,  $\epsilon$ ,  $\sigma$  in some words.

$\alpha\iota$  = M. *ai*; also *ay*, more usually written  $\alpha\epsilon\iota$ ,  $\alpha\tilde{\iota}$ .

$\alpha\tau$  = M. *au*; also written for *aw*, *auw* which are better rendered by  $\alpha\sigma\tau$ .

$\epsilon\iota$  = M. *ey*, but usually represents simply *i* or *y*.

$\epsilon\tau$  for *e-u* or *ew* ( $\epsilon\sigma\tau$ ).

$\eta\tau$  = *iw*?

$\sigma\epsilon\iota$  presumably = M. *oy*, or *o-i*.

$\sigma\tau$  = M. *u*, *w*.

$\epsilon$  seems to correspond to  $\bar{\epsilon}$  in modern Nubian. The weakest of the vowels is  $\mathfrak{u}$ . It is frequently used for separating consonants to lighten a syllable, and like the  $\epsilon$  in Coptic is very commonly written by a horizontal stroke above the line. Thus  $\bar{\epsilon}\mathfrak{u}$ ,  $\bar{\epsilon}\mathfrak{w}$  or  $\bar{\epsilon}\mathfrak{u}$  represent  $\epsilon\mathfrak{u}$ ,  $\tau\bar{\mathfrak{A}} = \tau\mathfrak{A}$ . The  $\mathfrak{u}$ ,  $\epsilon\mathfrak{u}$  may be denoted by this stroke even when it is an essential vowel or the consonant *y*. The stroke moreover is often carelessly omitted. Initial *is* is generally written  $\dot{\epsilon}$ , as  $\dot{\epsilon}\mathfrak{u}\tau =$  M. *iskid*.

A terminal  $\mathfrak{u}$  is written by a waved stroke at the end of the line in M. 9, 14  $\alpha\sigma\tau\mathfrak{u}$ -rou.

When two vowels come together either in one word or in two successive words the second is usually dotted:  $\kappa\sigma\tau\dot{\iota}\alpha\epsilon\mathfrak{u}$ ,  $-\sigma\bar{\mathfrak{A}}\lambda\epsilon \cdot \dot{\epsilon}\delta\lambda\epsilon\text{-}\lambda\mathfrak{u}$  · M. 9, 6.

Abbreviations are generally marked by a horizontal stroke above the line, as  $\bar{\mathfrak{v}}\epsilon$   $\mathfrak{X}\epsilon$ .

<sup>1</sup> GRUTTER, *Karanòg* p. 15.

<sup>2</sup> *ib.* p. 14.

Spaces, dots, colons, apostrophes are used to separate words and phrases, but sometimes these are employed with little reason and so may be misleading rather than helpful. A special symbol can be used after questions, see M. 9, 1, etc.

### Nouns etc.

The Old Nubian like the modern Nubian does not distinguish gender grammatically.

The principal "case-endings" of the substantive are as follows:

|                  |   |
|------------------|---|
| Sing. nominative | - <b>λ</b> after vowel, - <b>ιλ</b> after consonant   |
| vocative         | - <b>λ</b>  |
| objective        | - <b>ρα</b> , after two consonants - <b>ια</b>  |
| possessive       | - <b>η</b> ; more emphatic - <b>ια</b> after vowel, - <b>η</b> , - <b>ια</b> after consonant. |
| Plur. nominative | - <b>ουτλ</b>   |
| vocative         | - <b>λποτεη</b>   |
| objective        | - <b>ουρα</b>   |
| possessive       | - <b>ουη(λ)</b> .   |

There are also numerous postpositions performing the functions of "prepositions." They are usually attached to the nominative form of the substantive.

The case-endings, like the postpositions, are separable from their nouns in the following way:

In Old Nubian a substantive with its adjective and other words qualifying it together form a complex in the sentence, and the ending which is logically appropriate to the substantive is attached to whatever word is the last in its complex. Thus **θρονουσιλ-ηη** is "upon the throne," **פור-ηη** "of glory" but "upon the throne of glory" is **θρονουפור-ηη**; so also "of the Holy Virgin Mary" is **παρθενουפור-εικου-μαριαν**. Just as the connective sound or syllable -**ιλ** of the nominative is added to a noun before the case-endings and postpositions, so a similar syllable, usually -**ου-**, is added when the noun is included in a verbal complex and therefore has no case-ending, plural ending or postposition.

In certain emphatic situations—as predicate, before the relative particle -**ει**, and before the adjective **αλληλ** "all"—a noun takes



the ending -α, in the plural -αυοτε, -ευοτε, closely resembling the endings of the vocative.

The λ which is added to many of the stems may be assimilated to a following consonant in an ending or postposition as ρεεελ-αυ or ρεεεα-αυ. To (1) personal pronouns, (2) proper names of persons and place-names, (3) stems terminating in α, (4) stems terminating in ρ, this λ is not added, and if a postposition usually commencing with λ is to be used the λ is changed to ι. Thus αιαρ "death" with -λο "from" becomes αιαρ-ιι; ταρ "he" with -λα-ελλε "to" becomes ταρ-ια-ελλε.

This rule does not apply to enclitics: thus οτλ-λο from οτρ "ye" and αι-λο "I" are correct forms when -λο is the enclitic copula, not the postposition.

#### Personal pronouns.

|                   | 1            | 2               | 3               |
|-------------------|--------------|-----------------|-----------------|
| sing. nom. abs.   | αι           | ειροτ           | (ταρ-ια)        |
| with enclitic     | αι-λο, αι-οι | εια-αε, ειρ-οι  | ταα-αε, ταροι   |
| with postposition | αι-ααλ       | εια-ααλ, ειρ-ιο | ταα-ααλ, ταρ-ιι |
| in complex (?)    | αιοτ         | —               | ταροτ           |
| objective         | αια, αι      | εια, ει         | ταια, τα        |
| gen. (emph.)      | αιια         | ειια            | ταια            |
| possessive        | αι-          | ει-             | τα              |

The possessive forms of the personal pronouns are used as prefixes and are worn down by much use.

#### Personal pronouns, plural.

|                   | 1      | 2              | 3               |
|-------------------|--------|----------------|-----------------|
| pl. nom. abs.     | ερ     | οτρ            | —               |
| with enclitic     | —      | οτλ-λο, οτρ-οι | —               |
| with postposition | ερ-ααλ | οτρ-οι         | τεα-ααλ, τερ-ια |
| in complex (?)    | ερ-    | οτρ-           | τεροτ           |
| objective         | ερ     | οτ             | τερ             |
| gen. (emph.)      | ερ     | οτ             | τερ             |
| possessive        | ερ-    | οτ-            | τερ-            |

## Possessive adjective.

Besides the possessive prefix there is a declinable form used absolutely or following the noun.

|                  |         | 1         | 2        | 3      | Pl. 1                   |
|------------------|---------|-----------|----------|--------|-------------------------|
| with encl. (?)   | αἰνῖ-λο | —         | —        | —      | —                       |
| in complex       | —       | (εἰνῖα)   | —        | εἰνῖοτ | εἰνῖοτ<br>(for οὐνῖοτ?) |
| emph. voc., etc. | —       | (εἰνῖα)   | (ταῖνῖα) | —      | —                       |
| objective        | αἰνῖκα  | —         | —        | —      | —                       |
| pl. emph., etc.  | —       | εἰνῖαυοτε | —        | —      | —                       |

## Demonstrative and Interrogative Pronouns.

|               | this          | that   | who?       |
|---------------|---------------|--------|------------|
| nom. abs.     | εἰ            | μᾶν    | μῆν        |
| with encl.    | εἰ-δε, εἰ-μον | —      | —          |
| with postpos. | εἰ-δῃ, εἰ-πο  | μᾶν-πο | μῆν-ποδοτῆ |
| in complex    | εἰ-           | μᾶν-   | —          |
| objective     | εἰκα          | μᾶνκα  | μῆν(α)     |
| genitive      | εἰν, εἰνᾶ     | μᾶνν   | —          |
| plural        | εἰνῖοτ        | μῆνῖοτ | —          |
|               | εἰνῖ-         |        |            |

The following shows the forms in different classes of names:—

(1) monosyllables with vowel ending τα, φα; οτε, δε, κε; αει, φει;

ωο; αου, τού.

|                  |                     |                       |                    |       |                |
|------------------|---------------------|-----------------------|--------------------|-------|----------------|
| nom. abs.        | φαλ                 | οτελ                  | —                  | —     | —              |
| with encl.       | φαλ-δε              | οτελ-λῃ               | αειλ-δε            | —     | —              |
| emph. voc., etc. | φα                  | —                     | φεια               | —     | —              |
| in complex       | ταλ                 | κελ                   | αειλ, φειοτ        | ωολ   | αουλ           |
| with postpos.    | φαλ-λα,<br>τααα-ααλ | οτελ-ααλ,<br>οτελ-λα  | αειλ-λα,<br>φει-λο | —     | —              |
| objective        | φᾶκκα, φακ          | οτελκ(α),<br>-κκ(α)   | φεικκα             | ωοκκα | αουκκ,<br>ατεκ |
| genitive         | φᾶκα                | οτενκα,<br>κενκα, κεν | φειν               | —     | αουη           |
| plural           | ταειοτ              | δελῖοτ                | αειλῖοτ            | —     | τουτειοτ       |
| pl. emph., etc.  | —                   | —                     | αιαυοτε            | —     | —              |

(2) dissyllables and polysyllables with vowel ending ε, ο; αλε, ειλλα, -καπε, κικε, κορε, ορησε, τικηηατε, φαπε; αιε; απο, οραττο, ηαπο, σορτο, φοκκο.

|                  |                    |      |             |
|------------------|--------------------|------|-------------|
| nom. abs.        | κικεα              | αιεα | φοκκοα      |
| with encl.       | τικηηατεα-αε       | —    | φοκκοα-λουν |
| emph. voc., etc. | κικε               | —    | φοκκο, ηαπο |
| in complex       | κικε               | —    | φοκκο       |
| with postpos.    | κικε-λα, -ειλλα    | —    | φοκκο-λα    |
| objective        | κικεα(α)           | —    | φοκκοα(α)   |
| genitive         | κικεα(α)           | —    | φοκκοα(α)   |
| plural           | φαπεσ, κικεσινσ(?) | αιεσ |             |

(3) dissyllables and trisyllables ending in ι; ασηνι, αφδι, αηνι, ειτι, κητι, κητι, κορηι, μορητι, ορηι(?), σεραρτι, τιλλι, τοφρι(?), ρικει, ραρμι; δοτρι.

|                  |                        |         |
|------------------|------------------------|---------|
| nom. abs.        | ρικεα                  | —       |
| with encl.       | ρικεα-αε, ρικεα-λουν   | —       |
| emph. voc., etc. | ρικεα, τιλλα           | —       |
| in complex       | ρικεσ, τιλλσ, αφδι     | δοτρι   |
| with postpos.    | ρικεα-ορο              | δοτρι-α |
| objective        | ρικεαα                 | δοτριαα |
| genitive         | τιλλι, αφδι            | —       |
| plural           | ρικεσ                  | —       |
| pl. emph., etc.  | ρικεσσε-κε τοφρεσσε-κε | —       |

κοταποσ "egg" is similarly declined, while οτροσ "king" seems to have a further element, cf. τα, τοσ in (1).

|            |           |              |
|------------|-----------|--------------|
| nom. abs.  | κοταποσ   |              |
| with encl. | —         | οτροσεα-λουν |
| in complex | κοταποσ   | οτροσ        |
| objective  | κοταποσκα | —            |
| genitive   | κοταποσν  | οτροσκα      |
| plural     | —         | οτροσεσ      |

(4) monosyllables with consonantal ending υαα, ηαν, εαλ; τεα; ειτ(?); κοφ, τοτ, φοα, φοκ. with υαρ, μαρ.

|                  |                   |               |          |       |               |           |
|------------------|-------------------|---------------|----------|-------|---------------|-----------|
| nom. abs.        | —                 | —             | —        | —     | φοβία         | —         |
| with encl.       | πανήλ-<br>λον, δε | —             | —        | —     | φοβία-<br>λον | —         |
| emph. voc., etc. | πανα              | σαλα          | —        | εγτα  | φοβα          | μπα       |
| in complex       | —                 | σαλoт         | —        | εгтoт | φοβα          | παρ-      |
| with postpos.    | пан-λα            | σαλ-λο        | τεαг-λα  | —     | —             | παλ-λιν   |
| objective        | —                 | σαλκ          | τεαка    | —     | —             | —         |
| genitive         | —                 | —             | τεακιν   | —     | φοβιν         | —         |
| plural           | πανησοτ           | —             | τεακисοτ | —     | —             | —         |
| pl. emph., etc.  | —                 | σαλας<br>υοτε | —        | —     | —             | μειραυοτε |

(5) dissyllables ending in λ(?) preceded by ι, ο, ου: κακία, ορκία, οργία, διμμία: кемсoλ, просcoλ.

|                  |                       |           |
|------------------|-----------------------|-----------|
| nom. abs.        | διμμία                | —         |
| with encl.       | —                     | —         |
| emph. voc., etc. | —                     | —         |
| in complex       | κακία, ορκία          | просcoλ   |
| with postpos.    | οργία-λιν, διμμία-λιν | —         |
| objective        | κακικα                | просcoкка |
| genitive         | ορκин, οργин          | кемcoнна  |
| plural           | διμμιασοτλ            | —         |
| pl. emph., etc.  | διμμιαυοτε-ειν        | —         |

(6) dissyllables ending in other consonants preceded by a vowel: λμαν, ειπον, ελλε(η) καπον, мищцан: тшек, доотран: диар, кодир, мтестир, фоккор.

|                  |                 |               |                              |
|------------------|-----------------|---------------|------------------------------|
| nom. abs.        | —               | тшекλ         | —                            |
| with encl.       | —               | —             | —                            |
| emph. voc., etc. | мищцана         | —             | фоккора, кодира,<br>мтестира |
| in complex       | —               | —             | фоккор, мтестирот            |
| with postpos.    | мищцан-но       | —             | диар-ин                      |
| objective        | мищцанка        | тшекка        | диарна мтестирка             |
| genitive         | мищцанна        | —             | —                            |
| plural           | мищцанисот      | доотранисот   | кодиpрисот                   |
| pl. emph., etc.  | мищцанаυοτε-ειν | тшекαυοτε-ειν | —                            |



(7) some dissyllables change the place of the second vowel ι, ου in the second syllable according to the ending: ουιδ, ταριε, ηικιτ: μεοδοτι, οτκοτρ; τατοσικ.

|                  |                           |                  |                           |            |
|------------------|---------------------------|------------------|---------------------------|------------|
| nom. abs.        | ουιδι                     | οτκοτρ(?)        | —                         | —          |
| with encl.       | ουιδι-λουν                | —                | —                         | —          |
| emph. voc., etc. | —                         | οτκτρα           | —                         | τασικα     |
| in complex       | ουιδου                    | οτκοτρ           | —                         | —          |
| with postpos.    | ταριε-λουν,<br>ταριε-λουν | οτκοτρ-<br>σιλλε | —                         | τασικ-λουν |
| objective        | ουιδικα, ηικιτικα         | —                | —                         | τατοσικικα |
| genitive         | ηικιτι                    | —                | μεοδοτινι                 | —          |
| plural           | —                         | οτκριου          | μεοδοτινιου,<br>μεοδινιου | τατοσικιου |
| plural in compl. | —                         | οτκρι-           | —                         | —          |
| pl. emph. etc.   | —                         | —                | μεοδινιουτε-<br>ρε        | —          |

(8) Greek dissyllables and polysyllables ending in α and Greek proper names with vowel endings: ειουδα, ιουδαία, μαρια, μινια, ηικεα, ηικτα, αλληλογια: αλεξανδρε: μαρεντι: φιλοζεντι.

|                  |               |            |           |                                    |
|------------------|---------------|------------|-----------|------------------------------------|
| nom. abs.        | [μινια]       | —          | —         | —                                  |
| with encl.       | μινια-ειου    | —          | —         | —                                  |
| emph. voc., etc. | μινια, μινιαά | —          | —         | —                                  |
| in complex       | ειουδα        | —          | —         | —                                  |
| with postpos.    | μινια-ααλ     | —          | μαρεντινι | φιλοζεντινο<br>φιλοζεντι-<br>σιλλε |
| objective        | μινιακα       | —          | —         | —                                  |
| genitive         | μινιαν(α)     | αλεξανδρεν | μαρεντινι | φιλοζεντινι                        |

(9) Greek words in -ος: αυειλος, αυιος, ανοστολος, αριος, αρχιερεος, διαβολος, ελληνιος, ιατορος, ιερεος, ιουδαιος, κοσμος, λακος, μαρτυρος, παραδεισος, παρθενος, εταυρος, χριστιανος, and the proper names πετρος, χριστος.

|                  |             |                |                 |
|------------------|-------------|----------------|-----------------|
| nom. abs.        | εταυροει    | χριστοι        | ει. ιεροει      |
| with encl.       | εταυροει-λο | πετροει-ον     | —               |
| emph. voc., etc. | αρτοσα      | πετροει (voc.) | ιεροειά (pred.) |

|                  |                                       |              |          |
|------------------|---------------------------------------|--------------|----------|
| in complex       | ἐταυροσὺ (ἀρ-<br>τος, etc. before σὺ) | —            | μεσοῦσι  |
| with postpos.    | ἐταυροῖα-ς                            | χριστοῖ-ο    | ισοῦσι-ς |
| objective        | ἐταυροσκα                             | χριστοσκα    | —        |
| genitive         | ἐταυροσσι,<br>αυτοῦσκα                | χριστοσσι(α) | —        |
| plural           | αποστολοσῶν,<br>αποστολοσῶν           | —            | —        |
| plural in compl. | αποστολοσῶν-                          | —            | —        |

(10) The declension of ἱερὰν μηχανὰν and καταναε is uncertain. It is remarkable that the last is not treated as a proper name in καταναεῖα-λόν.

#### Postpositions.

-εἰς, more emphatic -εἰς, "to;" also compounded with -λα in -λα-εἰς "to" before a vowel, otherwise -λα-εἰς, -ια-εἰς, -εια-εἰς. -σαλ "with."

-ς, -σιν "upon."

-σιν, -σιν "from" of place, declined as if an adjective; also compounded with -λο, -λο-σιν.

-εν-δε "not."

-εν-κιν (-λενκιν) "except" after negatives, with nouns and phrases.

-ια, -εια, -ια "in" after personal pronouns, proper names, place-names, nouns ending in α (all borrowed) and ρ; elsewhere -λα; see also -εἰς, -τοῦ, -δοῦ.

-ιν, -ιο, -ειν, -ειο, -ιν, -ιο "in," "to," "from" as the last; elsewhere -λο, -λιν. See also -σιν, -καλο, -ορ, -ταρα, -τοῦ, -τιν, -διν -δοῦ.

-καλιν "after," also compounded with -λο (λο-καλο) with nouns and phrases.

-ροσιν, -ροσιν "immediately after" also -ρο-ροσιν.

-λα see -ια.

-λο, -λιν see -ιο, -ιν.

-λοσ, -λοσ, -λοσ, -λιν "through," "by means of."

-πιν after genitive "like."

-ορ "with," "through," of persons, also -ιν-ορ.

- po see -λο "in."
- ταρα in -λο-ταρα "from," "out of" cf. also τοῦτο.
- ταῦτι with genitive "under."
- τοῦτο "before" in -λα-τοῦτο, -λο-τοῦτο, -λο-ταρα-τοῦτο.
- το, τιτο, τῶτι in -λο-το, ιο-τῶτι "in presence of," "with" a person.
- διαι "through," "by," also -λο-διαι, -ιο-διαι.
- δοῦτι in -λε-δοῦτι (for λα-δοῦτι?), -λο-δοῦτι, -ιο-δοῦτι "by" "from" "out of."
- δοῦρια with genitive "because of" "about."

### Enclitics and conjunctions in general.

- αἰῖα, -αἰῖα (-εἰαἰῖα, -λαἰῖα) "for."
- δε "and" joins sentences.
- δε . . . -δε-κεῖ "both . . . and" joins words and phrases, -κεῖ being declined as a noun.
- δε-νοῦ?
- εν-δε . . . -εν-δε joining words and phrases "neither . . . nor."
- (-εν-δε "not," see post-positions; εν-δε-ειοῦ is "and not".)
- εν-καῖ . . . -εν-καῖ "either . . . or" joins substantives in emphatic form, and participles(?) in emphatic form.
- εν-κῖ (-λενκῖ) "except" after negative, with phrases; see also post-positions.
- εἰ "is(?)" perhaps a verb, at the end of interpretations of foreign words.
- Cf. -εἰ.
- ειοῦ see -οῦ.
- λο-καῖ "after that" see post-positions.
- κε attached to vocative plural.
- κεῖ-λο, κεῖ-ῶτι "according as."
- κοῖνο, -κοῖνο, νο-κοῖνο "immediately, after that."
- λο, -ῶτι emphasizing particle, copula.
- μοῦ "and;" cf. -οῦ.
- νοῦ "when" "if."
- οῦ "and" (-ειοῦ, -ιοῦ, -λοῦ, -νοῦ) -οῦ only after radical ρ, λ, ι, -λοῦ after λ of nominative, -ειοῦ after vowels, -νοῦ after (genitive) υ:
- "and" joining words and phrases; it is not enclitic but precedes

the word or phrase to be added **τοῦτ' αὖ ἐν τῷ ἐκείνῳ** "glory and power."

It can similarly join whole sentences.

**παρὸν, παρόντα** with genitive of verb "until."

**-εν** relative particle; the preceding word has the emphatic form. Cf. **ἐν**.

**-εν . . . -εν** probably the same word as the last, used in solemn and emphatic sentences; the first **-εν** is attached to an early word in the sentence (if this word is the subject it takes the emphatic form), the second final.

**ταῦτα-λιν** with genitive verb "when."

**-εν** with genitive verb "when(?)"

### The Verb.

The verbal forms seem confused and are not very intelligible. There appear to be a present, a past and a future; final, imperative; infinitive; participle present and past, and an uninflected "conjunctive" form in **-α**, which puts a verb on the level of the verb which follows it.

With a plural object **δ** is inserted before the ending.

The passive is formed by the addition of **ταρ**, **τα** to the root: causatives by **τιρ**, inchoatives (to become a thing) by **αφα**, consuetudinal by **κε** or **κερ**. Verbal roots can be attached to each other to form compounds. Negatives are formed by the addition of the negative verb **μεν**, and causatives periphrastically by adding the verbs **αεν** and **τιρ**.

For the present tense we seem to have the following examples:—

#### Present.

1<sup>st</sup> sing. **πισσεμμε χαίρω** 101, 13 **αολλιμμε θέλω** 110, 7;

**λο-ценне έρωτῶ** 107;

**сн кире сн** **ερχομαι** 108, 3;

**ε̄σα ε̄ρεси** **αγιαζῶ** 109, 9 **сени м̄ннеси** **οὐκ έρωτῶ** 109, 1.

2<sup>nd</sup> pl. **πλλαλλаске** **φαιнесθε** 101, 6 **коаске** **ε̄χετε** var. **ε̄χετε** 106, 6.

#### Past.

1<sup>st</sup> sing. Preserved in M. **-is**, **-s**, K. D. **-si**.

**ескисе(си)** 106, 8 **παλακρεσι(-κα)** 107, 11.

With pl. obj. abs. **εραφι-δ-исе** 108, 9 **τιδ-δ-исе** 107, 4

**тиддеси-р(а)** 107, 9 **τιδ-δ-исι** **οὐ . . .** 108, 15.



2<sup>nd</sup> sing. Preserved in K. D. *-sum*, *-sun* (M. *-onam*).  
 εἰρεε-κα 107, 12 οἰεεσι κελλῶσι 110, 6 cf. 110, 11 ἀιεεσι-κα  
 110, 9-10 [τιε]εσι κελλῶσι 106, 14.  
 With pl. obj. ἀει-δι-εσι-εοῦλ 107, 5. 15 ἀει-διεσι-κα  
 110, 7 cf. 108, 9 ἀειδιεσὶ μισσηκα 107, 8 τιδδιεσι μισ-  
 σηκα 106, 14.

3<sup>rd</sup> sing. Preserved in K. *-sum*, D. *-sun* but F. M. *-on*.  
 Lect. παμμεσι, εἰρμεσι, πεμεσι, ἀριμεσι; M. οἰμμεσι,  
 κμεσι, εἰρμεσι, εἰρμεσι, οἰεμεσι, εἰεσι, εἰεσι,  
 δαεμεσι, οοκμεσι, ελλεμεσι, εἰεσι(?), οἰεσι, ιεμεσι;  
 K. παρταμεσι.  
 With pl. obj. M. εἰραδιεσι, ἀειδιεσι.

1<sup>st</sup> pl. Preserved in M. *-us*, *-sū*, K. D. *-su*.  
 εαεσι 113, 7; μαεεεσι 113, 7-8 seems to preserve the leng-  
 thened form in *-ōse*.<sup>1</sup>

(2<sup>nd</sup> pl. Preserved in K. D. *-su*, M. *-so-kom*; the simple *-so*, alone in  
 question forms.<sup>2</sup>)

3<sup>rd</sup> pl. Preserved in *-san* in all dialects.  
 Lect. μετε[ε]μεσι, κμεσι, εἰραμεσι, εἰεμεσι, αοεμεσι  
 111, 5; M. εἰεμεσι, οοεμεσι, τιμμεσι, οἰμμεσι, οἰμμεσι-  
 εμεσι, αοταμεσι, εοτι[ε]μεσι; St. αοεμεσι(?) 33, 5-7.  
 εοτιραμεσι-κα. κμεσι-κα. ἀεμεσι-κα  
 With pl. obj. St. αοεμεσι-εομεσι, πεεμεσι-εομεσι, πεε-  
 μεσι-εομεσι, εἰραμεσι-κα.

### Future.

The future is the Futurum 1 of Lepsius<sup>3</sup> which survives only in M  
 while in K. D. the periphrastic future with prefixed *bu-* (M. *jā-*) has taken  
 its place. Lepsius' form A. *-al*, *-allam* etc. seems not to occur unless per-  
 haps in 3<sup>rd</sup> pl. εοιδεμεσι S. 11, 8-9. The form B is not uncommon.

<sup>1</sup> REINISCH p. 53, LEPSIUS p. 87.

<sup>2</sup> REINISCH p. 74, LEPSIUS p. 108.

<sup>3</sup> pp. 91 et seqq., pointed out to me by SCHÜTTE.

- 1<sup>st</sup> sing.  $\alpha\epsilon\kappa\kappa\iota-\tau\iota\rho-\mu\epsilon\nu\alpha\rho\epsilon-\lambda\omicron$  St. 6, 5  $\mu\epsilon\psi\psi\iota\delta-\mu\epsilon\nu\alpha\rho\acute{\epsilon}-\lambda\mu$  St. 15, 2  
 $\kappa\iota\alpha\rho\epsilon$  St. 10, 4  $\mu\epsilon\psi\psi\alpha\delta\epsilon\rho\iota-\lambda\omicron$ ;  $\mu\alpha\delta\epsilon\rho\iota$  St. 13, 10  $\kappa\epsilon[\alpha\alpha-  
\delta]\omicron\alpha\alpha\iota\lambda(?)$  St. 2, 3,  $\chi\rho\iota\varsigma\tau\iota\alpha\nu\omicron\varsigma\alpha\epsilon\alpha\delta\iota\mu-\mu\epsilon$  (for  $\alpha\iota\lambda-\mu\epsilon$ ); M. *-dil*  
 $\omicron\tau\tau\iota\rho\epsilon-\epsilon\iota\epsilon\iota$  M. 6, 9  $\delta\omicron\tau\rho\epsilon$  M. 5, 14  $\omicron\tau\tau\omicron\alpha\rho\epsilon$  M. 6, 15.
- 2<sup>nd</sup> sing.  $\mu\epsilon\psi\psi\iota\alpha\delta\epsilon\kappa-\mu\omicron$  St. 7, 6. 30, 7; M. *-dinnam*.  
 With pl. obj.  $\tau\alpha\alpha\delta\alpha\delta\epsilon\iota\kappa\alpha$  St. 7, 1.
- 3<sup>rd</sup> sing.  $\epsilon\omicron\kappa\alpha\delta\epsilon\kappa\alpha$  103, 3  $\kappa\epsilon\alpha\alpha-\delta\omicron\alpha\delta\epsilon\iota-\mu\alpha$  St. 3, 3  $\kappa\epsilon\alpha\alpha-\delta\omicron\alpha\delta\alpha\mu\acute{\alpha}$   
 St. 14, 3  $\kappa\iota\alpha\mu\alpha$  St. 7, 9  $\acute{\alpha}\rho\omicron\tau-\omicron\tau\alpha\delta\alpha\mu\acute{\alpha}$  11, 12  $\epsilon\omicron\tau\rho-\omicron\tau\alpha\mu\alpha$   
 12, 13; M. *-din*; in question  $\iota\epsilon-\tau\iota\lambda$   $\delta\mu\alpha\mu$  M. 4, 15.  
 With pl. obj.  $\mu\epsilon\psi\psi\iota\delta\alpha\delta\epsilon\iota-\kappa\alpha$  St. 4, 3  $\epsilon\alpha\lambda\iota\delta\omicron\alpha\mu\alpha$   
 St. 15, 8.
- (1<sup>st</sup> pl. M. *-dillu*.)
- 2<sup>nd</sup> pl.  $\omicron\tau\lambda\epsilon$   $\omicron\tau\alpha\delta\epsilon\rho\omicron\tau\lambda$  St. 29, 9  $\tau\omicron\tau\epsilon\epsilon\alpha$   $\epsilon\lambda\delta\alpha\delta\epsilon\rho\omicron\tau$  St. 28, 11;  
 M. *-dillo-kom*.
- 3<sup>rd</sup> pl.  $\alpha\omicron\tau\alpha\mu\mu\alpha$  St. 12, 8  $\alpha\omicron\tau\alpha\mu\mu\alpha$  St. 13, 9  $\kappa\epsilon\alpha\alpha-\delta\omicron\alpha\mu\mu\alpha\mu\alpha$   
 St. 14, 9; M. *-dinnan*.

*Final.*

- 1<sup>st</sup> sing. —
- 2<sup>nd</sup> sing. —
- 3<sup>rd</sup> sing.  $\kappa\iota\rho\iota\epsilon\iota[\kappa\omicron\mu]\mu\omicron\acute{\alpha}$   $\Upsilon\acute{\iota}\nu\alpha$   $\mu\lambda\eta\rho\acute{\omega}\theta\eta$  100, 1. 108, 11  $\epsilon\omicron\kappa\tau\bar{\rho}\kappa\omicron\mu\mu\omicron\acute{\alpha}$   $\Upsilon\acute{\iota}\nu\alpha$   $\Delta\omicron-  
\epsilon\acute{\alpha}\chi\eta$  106, 12 ...  $\mu\omicron\alpha$   $\Upsilon\acute{\iota}\nu\alpha$   $\gamma\iota\nu\acute{\omega}\varsigma\kappa\eta$  110, 5.
- 1<sup>st</sup> pl.  $\alpha\omicron\tau\kappa\omicron\tau\mu\omicron\tau\acute{\alpha}$   $\mu\rho\omicron\varsigma\kappa\acute{\upsilon}\nu\eta\varsigma\alpha\iota$  "that we may worship" 113, 8  $\epsilon\tau-  
\kappa\omicron\mu\mu\omicron\acute{\alpha}$  (sic)  $\Upsilon\acute{\iota}\nu\alpha$   $\acute{\alpha}\mu\omicron\lambda\acute{\alpha}\beta\omega\mu\epsilon\iota$  112, 12.
- 2<sup>nd</sup> pl. ...  $\epsilon\tau\mu\omicron\tau\acute{\alpha}$   $\Upsilon\acute{\iota}\nu\alpha$   $\gamma\acute{\epsilon}\nu\eta\varsigma\theta\epsilon$  101, 4  $\kappa\omicron\mu-\kappa\omicron\acute{\alpha}-\lambda\mu$   $\Upsilon\acute{\iota}\nu\alpha$   $\epsilon\chi\eta\tau\epsilon$  106, 6.
- 3<sup>rd</sup> pl.  $\alpha\omicron\tau\kappa\kappa\omicron\mu\mu\omicron\acute{\alpha}$   $\Upsilon\acute{\iota}\nu\alpha$   $\hat{\omega}\varsigma\iota\iota$  108, 5. 109, 15. 110, 1 cf. 109, 10-11  
 ...  $\kappa\omicron\mu\mu[\omicron]\alpha$   $\Upsilon\acute{\iota}\nu\alpha$   $\epsilon\chi\omega\varsigma\iota\iota$  108, 14  $\epsilon\alpha\kappa\kappa\omicron\mu\mu\omicron\acute{\alpha}$   $\Upsilon\acute{\iota}\nu\alpha$   $\theta\epsilon\acute{\omega}\rho\omega\varsigma\iota\iota$  110, 9  
 $\alpha\omicron\tau\kappa\kappa\omicron\mu\omicron\alpha$  (sic)  $\Upsilon\acute{\iota}\nu\alpha$   $\hat{\omega}\varsigma\iota$  110, 4.

*Imperative.*

- 2<sup>nd</sup> sing.  $\epsilon\omicron\kappa\omicron\tau\alpha\mu\epsilon\varsigma\mu$   $\Delta\acute{\omicron}\epsilon\alpha\varsigma\omicron\iota$  107, 1  $\epsilon\omicron\kappa\omicron\tau\epsilon[\epsilon\mu]$   $\Delta\acute{\omicron}\epsilon\alpha\varsigma\omicron\iota$  106, 11-12  
 $\epsilon\iota\alpha\phi\iota\delta\epsilon\varsigma\mu$   $\tau\acute{\eta}\rho\eta\varsigma\omicron\iota$   $\alpha\acute{\upsilon}\tau\omicron\upsilon\varsigma$  108, 4  $\epsilon\mu\bar{\rho}\tau\epsilon\varsigma\mu$  M. 7, 1.

1<sup>st</sup> pl.(?)  $\sigma\epsilon\eta\alpha\mu\epsilon\tau\iota$ ,  $\alpha\sigma\tau\alpha\mu\epsilon\tau\iota$ ,  $\sigma\eta\alpha\mu\epsilon\tau\iota$ .

2<sup>nd</sup> pl.  $\alpha\tau\epsilon\iota\delta\alpha\eta\alpha\sigma\iota$  (ΠΑΝΤΑ) ΠΟΙΕΪΤΕ ΤΟΥ'ΑΛΙΓΑΗΑΣΙ ΘΑΡΣΕΪΤΕ 106, 7.

*Participle.*

Past  $\mu\epsilon\sigma\sigma\alpha$  ὁ ΛΑΛΗΣΑΣ 105, 6  $\mu\epsilon\sigma$   $\tau\alpha\kappa\sigma\alpha$  τὸ ῥΗΘΕΝ 100, 1  $\sigma\tau\eta\eta\sigma\tau$   
 $\tau\alpha\kappa\sigma\alpha$  ὁ ΤΕΧΘΕΪΣ 113, 6.

Plural  $\sigma\eta\tau\alpha\kappa\rho\alpha\sigma\sigma\epsilon\tau\epsilon$  (ὦ) ΑΓΑΠΗΤΟΪ.

Present  $\epsilon\iota\rho\bar{\alpha}$  ΔΥΝΑΜΕΝΟΝ;  
 $\alpha\tau\lambda\epsilon\alpha$  ὁ ΡΥΟΜΕΝΟΣ 104, 6.

Future  $\mu\sigma\tau\epsilon[\epsilon\alpha\rho]\bar{\alpha}$  ὅς ἔΑΝ ΛΥΣῃ 103, 6.

There is a multitude of other forms in the texts.

Thus  $\mu\epsilon\lambda\iota\rho\iota$  M. 14, 5 is 3<sup>rd</sup> sing. aor. agreeing with Mah. *toj-on*  
 $\sigma\sigma\alpha\delta\sigma\sigma\sigma\alpha\iota-\mu\sigma\iota$  3<sup>rd</sup> pl. past with temporal particle M. 7, 15. 9, 14.  
 $\epsilon\tau\eta\iota\alpha$  the infinitive with post-position  $\alpha(?)$  a final form. M. 10, 3, 7  
cf. 104, 7.

3<sup>rd</sup> sing. pres.  $\sigma\tau\eta\eta\sigma\tau$   $\tau\alpha\kappa\sigma\alpha\alpha$  ΓΕΝΝΑΤΑΙ 113, 14  $\mu\epsilon\sigma\tau\alpha\kappa\sigma\alpha$  ΛΕΓΕΤΑΙ 111, 6  
 $\epsilon\alpha\rho\tau\alpha[\kappa]\rho\sigma\alpha$  ΣΩΘΗΣΕΤΑΙ 104, 5.

3<sup>rd</sup> pl. pres.  $\alpha\sigma\tau\alpha\lambda\alpha\eta\alpha$  ΕΪΣΙ 108, 2  $\epsilon\mu\epsilon\rho\alpha\iota-\mu\sigma$   $\delta\sigma\tau\rho\iota\alpha$  ὅΤΙ ΣΟΙ ΕΪΣΙ 107, 14.

3<sup>rd</sup> sing. fut.  $\kappa[\bar{\alpha}]\mu\alpha$  ἥΞΕΙ 104, 5-6.

final 2<sup>nd</sup> sing. with pl. obj.  $\sigma\epsilon\iota\delta\epsilon\alpha$  ἵΝΑ ἌΡῃΣ 109, 1  $\epsilon\iota\alpha\phi\iota\delta\epsilon\epsilon\iota\lambda\lambda\epsilon\mu\mu\iota$  ἌΛΛΑ  
 $\tau\eta\alpha$  ΤΗΡΗΣῃΣ 109, 2.

final 3<sup>rd</sup> sing. with pl. obj.  $\delta\alpha\mu\sigma\epsilon\iota\delta\epsilon\epsilon\alpha$  ἵΝΑ ΕΞΑΓΟΡΑῃΣ 112, 11.

interrogative 1<sup>st</sup> sing.  $\alpha\sigma\lambda\lambda\mu\alpha\iota$ ,  $\alpha\mu\mu\iota-\mu\mu\mu\alpha\iota$ .

## Index I.

In the comparisons with the modern words M. = Mahass, K. = Kenûs, D. = Dongalawi, see L. REINISCH, *Die Nubasprache*, Wien 1879, R. LEPSIUS, *Nubische Grammatik*, Berlin 1880, H. ALMQVIST, *Nubische Studien im Sudan*, herausgegeben von K. V. Zettersteen, Uppsala 1911.

In the quotations from the texts M. = Menas (see pp. 7-10), K. = Canon-text (see pp. 16-19), L. = Lectionary (see pp. 25-41), St. =  $\sigma\tau\alpha\tau\rho\omicron\varsigma$ -text (see pp. 42-47), Sale = contract (see p. 54), fr. = fragments (see pp. 55-56), gr. = graffiti (see pp. 57-68).

Except for some very common words the enumeration of instances from the important texts is as complete as possible: the less intelligible fragments and graffiti are only partly indexed.

$\alpha\acute{\eta}\eta\alpha$ . "for," see  $\alpha\eta\eta\alpha$ .

$\alpha\upsilon$ . "sit," "be wedded," M. *āye* "sit."  $\tau\alpha\rho\text{-}\sigma\eta\ \mu\iota\rho\alpha\ \acute{\alpha}\upsilon\sigma\eta\acute{\alpha}\epsilon\ \sigma\eta\eta\eta\alpha\rho\alpha\ \mu\epsilon\eta\eta\alpha\text{-}\lambda\omega\ \text{M. 1, 9}$   
 $\alpha\upsilon\ \tau\iota\kappa\epsilon\eta\ \eta\sigma\eta\ \text{K. 25, 8; v. } \alpha\kappa$ .

$\alpha\upsilon$ . "mouth" M. *ag, agil*.  $\alpha\eta\ \alpha\upsilon\bar{\alpha}$  gr. 2, 5.

$\alpha\upsilon\alpha\rho$ . causative (?)  $\sigma\phi\delta\alpha\text{[']-}\acute{\alpha}\epsilon\ \tau\bar{\tau}\bar{\alpha}\text{-}\acute{\alpha}\epsilon\ \kappa\epsilon\eta\eta\alpha\ \epsilon\kappa\eta\alpha\ \acute{\alpha}\rho\sigma\gamma\ \acute{\alpha}\upsilon\alpha\rho\epsilon\eta\text{-}\eta\sigma\delta\sigma\eta\ \text{St. 18, 5}$   $\acute{\alpha}\rho\sigma\gamma\ \acute{\alpha}\upsilon\alpha\rho\alpha\mu\eta\ \text{St. 29, 4; cf. } \tau\alpha\rho\iota$ .

\* $\alpha\upsilon\tau\epsilon\lambda\omicron\varsigma$ .  $\tau\alpha\eta\ \alpha\upsilon\tau\epsilon\lambda\omicron\varsigma\sigma\gamma\ \epsilon\bar{\tau}\epsilon\bar{\iota}\lambda\text{-}\sigma\rho\sigma\ \text{K. 21, 15}$   $\epsilon\sigma\alpha\bar{\eta}\ \alpha\upsilon\tau\epsilon\lambda\omicron\varsigma\eta\acute{\alpha}\ \delta\ \acute{\alpha}\gamma\gamma\epsilon\lambda\omicron\varsigma\ \text{K}\bar{\upsilon}\rho\acute{\iota}\omicron\upsilon\ \text{L. 100, 7}$   $\alpha\upsilon\tau\epsilon\lambda\omicron\varsigma\epsilon\eta\sigma\eta\eta\alpha\ \acute{\alpha}\rho\omega\sigma\epsilon\text{-}\lambda\sigma\ \text{St. 24, 2}$ .

\* $\alpha\upsilon\sigma\omicron$ .  $\alpha\upsilon\sigma\omicron\bar{\epsilon}\eta\ \alpha\mu\alpha\eta\eta\alpha\ \text{M. 10, 12}$ .

$\alpha\upsilon\sigma\eta\eta\iota$ . "sailor" cf. K. D. *kub* "ship."  $\alpha\upsilon\sigma\eta\eta\iota\text{-}\tau\bar{\alpha}\lambda\epsilon\ \text{M. 4, 9}$   $\eta\alpha\eta\sigma\ \alpha\upsilon\sigma\eta\eta\alpha\ \text{M. 4, 11;}$   
v. the variant  $\alpha\eta\sigma\upsilon\upsilon$  used in the subsequent instances.

$\alpha\upsilon\sigma\rho$ . "forget" M. *agōrire, agōre*.  $\kappa\sigma\tau\eta\mu\sigma\eta\sigma\kappa\ \alpha\upsilon\sigma\rho\alpha\ \text{M. 8, 3}$   $\acute{\alpha}\upsilon\sigma\rho\epsilon\sigma\kappa\alpha$  "which thou didst forget" M. 8, 11.

$\alpha\alpha\alpha\iota$ . (?) "evil." (?)  $\alpha\alpha\alpha\bar{\eta}\kappa\alpha\ [\bar{\eta}]\delta\kappa\alpha\eta\epsilon\text{-}\lambda\sigma\ \eta\epsilon[\eta]\eta\bar{\alpha}\epsilon\eta\eta\eta\ \text{St. 30, 6}$ .

$\alpha\alpha\phi\iota$ . (?) "blessed." (?)  $\sigma\tau\alpha\tau\rho\omicron\varsigma\sigma\gamma\ \epsilon\sigma\kappa\kappa\sigma\ \alpha\alpha\phi\bar{\iota}\text{-}\kappa\epsilon\lambda\text{-}\acute{\alpha}\epsilon\text{-}\kappa\epsilon\eta\eta\alpha\ \text{St. 1, 9}$   $\tau\alpha\eta\ \sigma\tau\alpha\tau\rho\omicron\varsigma\sigma\gamma\ \alpha\alpha\phi\bar{\iota}\text{-}\kappa\epsilon[\lambda]\ \text{St. 2, 5}$   $\sigma\tau\alpha\tau\rho\omicron\varsigma\bar{\eta}\ (\text{sic})\ \alpha[\alpha]\phi\bar{\iota}\text{-}\kappa\epsilon\eta\alpha\ \text{St. 32, 7}$   $\epsilon\sigma\tau\alpha\rho\tau\sigma\gamma\ \epsilon\bar{\tau}\epsilon\sigma\gamma\ \alpha\alpha\phi\bar{\iota}\text{-}\kappa\epsilon\lambda\text{-}\alpha\alpha\lambda\ \text{St. 31, 3}$   $\sigma\tau\alpha\tau\rho\omicron\varsigma\bar{\alpha}\ \alpha\alpha\phi\bar{\iota}\text{-}\kappa\epsilon\eta\alpha\text{-}\lambda\sigma\ \text{St. 27, 7}$ .

$\alpha\epsilon\iota$ ,  $\alpha\bar{\iota}$ . "heart" M. *ai, ail* "heart."  $\epsilon[\eta]\text{-}\alpha\epsilon\bar{\iota}\lambda\upsilon\sigma\gamma\text{-}\lambda\alpha\text{-}\tau\bar{\iota}\lambda\ \epsilon\acute{\iota}\varsigma\ \tau\acute{\alpha}\varsigma\ \text{K}\alpha\rho\acute{\alpha}\delta\acute{\iota}\alpha\varsigma\ \Upsilon\bar{\mu}\omega\bar{\nu}\ \text{L. 112, 14}$   
 $\sigma\eta\eta\ \acute{\alpha}\epsilon\bar{\iota}\lambda\upsilon\sigma\gamma\text{-}\eta\alpha\ \text{St. 4, 8}$   $\sigma\gamma\ (\text{sic})\ \acute{\alpha}\epsilon\bar{\iota}\lambda\upsilon\sigma\gamma\kappa\alpha\ \text{St. 28, 1}$   $\alpha\bar{\iota}\bar{\iota}\lambda\upsilon\sigma\gamma\acute{\epsilon}\text{-}\epsilon\bar{\eta}\ \text{St. 4, 10}$  sing.  
 $\tau\alpha\eta\ \acute{\alpha}\epsilon\bar{\iota}\lambda\text{-}\lambda\alpha\ \text{M. 2, 3. K. 20, 3. 27, 9}$   $\tau\alpha\eta\ \acute{\alpha}\epsilon\bar{\iota}\lambda\text{-}\lambda\sigma\ \text{K. 21, 5. 13}$   $\tau\epsilon\eta\text{-}\acute{\alpha}\epsilon\bar{\iota}\lambda\text{-}\sigma\gamma\alpha\tau\tau\sigma\text{-}\lambda\sigma\ \text{St. 12, 4. 13, 3}$   $\epsilon\bar{\eta}\eta\alpha\ \acute{\alpha}\epsilon\bar{\iota}\lambda\text{-}\acute{\alpha}\epsilon\ \text{K. 25, 11}$   $\tau\alpha\eta\ \acute{\alpha}\epsilon\bar{\iota}\lambda\text{-}\kappa\alpha\lambda\sigma\ \text{K. 33, 2; cf. } \tau\sigma\gamma\text{-}\alpha\epsilon\iota\ \text{and } \alpha\iota$ .

$\alpha\epsilon\iota\rho$ . "insult" M. *aiire* "insult" (LEPSIUS).  $\tau\bar{\alpha}\lambda\lambda\sigma\gamma\ \tau\alpha\kappa\eta\alpha\ \alpha\tau\omicron\lambda\kappa\alpha\ \acute{\alpha}\epsilon\iota\rho\alpha\text{-}\lambda\sigma\ \text{K. 29, 12}$ .

$\alpha\epsilon\tau$ . (?) "dispute." (?)  $\upsilon\sigma\tau\rho\epsilon\kappa\kappa\bar{\alpha}\text{-}\acute{\alpha}\epsilon\ \alpha\epsilon\tau\text{-}\kappa\alpha\eta\epsilon\bar{\iota}\lambda\text{-}\acute{\alpha}\epsilon\text{-}\kappa\epsilon\bar{\alpha}\ \mu\sigma\rho\bar{\iota}\lambda\text{[-}\lambda\sigma\text{?]} \ \chi\omega\bar{\rho}\iota\varsigma\ \rho\omicron\gamma\gamma\gamma\varsigma\mu\omega\bar{\nu}\ \kappa\alpha\bar{\iota}\ \delta\iota\alpha\lambda\omicron\gamma\iota\varsigma\mu\omega\bar{\nu}\ \text{L. 101, 1-2}$ .



αι. "I" M. K. D. *ai*. αι ἐγώ L. 106, 8 αι-λο . . . οὐναρα ἐγὼ γεγέννηκα 105, 7 αι-ου ἐγὼ 107, 12. 108, 15 κἀγώ 109, 7 καὶ ἐγὼ 108, 2 ἐγὼ δὲ 110, 13 αι αἰκοιο (?) ἐγὼ ἐμαυ-τόν 109, 9 αἰκα μέ 107, 1 (with αεν) μοί 107, 5. 8. 14. 108, 8. 110, 7. 9 ἐμοί 107, 6 αἰκ (ειτρ) μέ 107, 12. 109, 7. 110, 5 (ouc) 110, 11 ἐμέ 110, 6 αι-ααλ μετ' ἐμοῦ 110, 8 αι-υαλ (πιστεύοντων) εἰς ἐμέ 109, 12 αἰα [p] ἐν ἐμοί 106, 6 αι-πα . . . . μενερι κελλαι καθῶς ἐγὼ . . . οὐκ εἰμί 109, 4 αἰνα gr. 4, 2 αἰ ἱουαλ gr. 10, 2 αει-ου M. 3, 5 αἰα-ἄλε St. 9, 1 αι-αο Sale 13 αἰκοιου ἡροικα κοτ' αἰρσο gr. 2, 4 αἰου before name Sale 8, 21; cf. gr. 15, n. See αι-, αἰνι.

αἰαδδαυι. "proclamation." (?) αἰοαοαοερνοα αἰαδδαυι-λο αἰ . . . . . αἰαδδαυι St. 21, 11.

αἰαπα. [...]ουο αἰαπα εἰνι Sale 7.

αι οὔλε. (?) K. 22, 6.

αι. "sit" M. *āye* "sit." αι-αατακαρι[...] κατεσκευάσθη L. 111, 3 μογρι-α-αι ἀκῶ M. 12, 9 αἰκοτ μεαεραινοσῶλ-λο αἰα-αο K. 32, 1 ααδδῶ-α-αι ἀκῶ St. 2, 1; v. αἰ.

αἰοα. "wicked" (?) cf. M. K. D. *koss* "bad" lazy (SCHÄFER). αἰοαα μῆμῃανου-λουο εἰα αἰοαα εἰ K. 30, 6.

αἰε. "truth" M. K. D. *alē* "truth" αἰε-λο ἐν ἀληθείᾳ L. 109, 10 εἰνα αἰε-λοκο ἐν τῇ ἀληθείᾳ σοῦ 109, 5 αἰεῶ ἀλήθειά ἐστι 109, 5 αἰε-παδδαῶλο εἰααα[α] ἐγνωσαν ἀλη-θῶς 107, 10 ἐ-αἰε-αἰ M. 9, 6 αἰεεἰ "verily" (?) "if" (?) M. 3, 1. 4, 14. 16. 6, 9 St. 18, 7 αἰεεἰ K. 19, 16. 20, 15. 21, 4. 24, 13. 25, 14. 26, 1. 5. 8, 27, 12. 28, 12. 28, 15 to 29, 1. 31, 5.

αἰα. "shine," (?) "appear," (?) cf. M. D. *kon-alli* "mirror" LERSIUS, *al, alli* "mirror" REINISCH, M. *alli*-filled "lightning" ALMQVIST. ἡῶλ-αἰααερε φαίνεσθε L. 101, 6 ἡοαῶλο ἀκέραιοι 101, 3 ἡῶλο-αἰαο αἰα M. 10, 15 αἰααεἰ St. 35, 9.

αἰαἰαοα. αἰαἰαοαα K. 29, 9 αἰαἰαοααε-αἰα οἰααο μαριαο εἰ K. 29, 12.

αἰα. (?) αἰααεἰαα-εἰ (of Judas) K. 27, 10.

αἰα. cf. M. *aman* "water," "river." αἰοεἰ αἰαἰα παεἰοα M. 10, 12 αἰααοο αοαα κἰα M. 3, 16; cf. gr. 6, 8.

αἰ. see αἰ.

αἰα (ΑΜΗΝ). M. 1, 4. 17, 5 K. 34, 2 St. 18, 1. 31, 9 gr. 9, 4 αἰα αἰα St. 2, 8.

αἰαα. "garments," "clothing," (?) αἰ-αἰαα-αἰ εἰαῶδδα M. 9, 5.

αἰααα. οἰαα-α-ααα-αἰα αἰααα-α-λο St. 25, 12; see the next.

αἰα. αἰκοτ μεαεραινοσῶλ-λο K. 31, 16 αἰεἰ οἰκοτ εἰαα M. 29, 1; see the last.

αι-. "my" M. *an-* K. D. *an* "my" αι-αααε τὴν χαρὰν τὴν ἐμὴν L. 108, 13 αι-αο . . . ὅπου εἰμί ἐγὼ 110, 7 αι-ααα[α] εἰς καύχημα ἐμοί 101, 8 αι-ααα[α] ἡ παρ' ἐμοῦ διαθήκη 104, 8 αι-αοα γίος μου 105, 6; see αι, αἰνι.

αἰ. "remember" αἰαα . . . αἰ αἰαααα "remember what was done" K. 27, 4 εἰοτ εἰνα αἰα-αἰα "dost thou not remember this?" M. 9, 1.

αἰ. "mine," M. *annī*. αἰαο αἰα-αοεἰ αἰα M. 11, 14 αἰ αἰα-α-ου gr. 5, 6; used absolutely (*nōg anniga dollire inniga dollimun*, "I like my house I do not like yours" OSMAN) εἰα αἰα αἰα αἰααα St. 10, 10 αἰ αἰ αἰαααα εἰααααα μου gr. 2, 9.

αο. "boat." αοα . . . οἰααα εἰα M. 4, 6 αοα αἰα αοα M. 8, 8 αοαα M. 9, 14; see αοα.

αοα. "only" K. *agūda* "only" (REINISCH). εἰ α[ο]αααα αοα[α] περὶ τοῦτο M. NON L. 109, 11.





υει. cf. M. K. D. *gene* "be" M. *gen* "better," "good." υει ηη κει K. 26, 3 υει ηη κει K. 26, 8 παπου υειηι κελ-δε St. 31, 1 εαδῆκοῦ υει St. 33, 8 μεταποση υειε ραττα-λο St. 23, 7 = ἀπορῶν εὔπορις? cf. υειει υει κηρου κει gr. 16, 2.

υειηι. cf. M. *gengid* "peace." υειηιτανοσε-ειη K. 20, 14 υειηιτρουκει gr. 16, 2.

υειει(?) αι εια υειει gr. 4, 1.

υῶ, υῶλε, λα-υῶ, λα-υῶλε. "unto," "to," of motion speech, etc. and purpose(?) M. 14, 1 see (4) below; apparently M. *kin*, *kinṭ*, K. D. *gir*, *kir* "to" of motion M. *lā-kin* (especially of sending letters, etc. to a person) and *lā-kinṭ*.

(1) υῶ: αι-υῶ πτετειρα πιστευόντων εἰς ἐμέ 109, 12 ἀοῦ᾽ φιλοζευτη-υῶ δορα M. 4, 7 ἐυ᾽ δωρῆ M. 4, 15 τακ αι-υῶ τοκ-αρρεει M. 9, 7.

(2) υῶλε: [Χρις]τοει οἱ[κοτρ]υῶλε εἰς ἡμέραν Χριστοῦ L. 101, 8-9 Ἰσραῆλ-υῶλε ροῦῶλα ε[αρ]αει ὅτι (πῶρως . . .) τῷ Ἰσραῆλ γέγονεν 104, 1 ταρ-υῶλε πεσοῦ δ λαλήσας πρὸς αὐτὸν 105, 6 εἰρῶ-υῶλε (προσενέγκας) πρὸς τὸν δυνάμενον 105, 13 οἱ[α]-υῶλε (λελαληκα) ὑμῖν 106, 4 ραρῶ-υῶλε (ἐπάρας τοὺς ὀφθαλμοὺς) εἰς τὸν οὐρανὸν 106, 10 [ει]α-υῶλε πρὸς σε (ἔρχομαι) 108, 3 εῖρ-υῶλε πρὸς σε (ἔρχομαι) 108, 12 πεσενα εἰτῶ αουηι-υῶλε M. 4, 10.

(3) λα-υῶ (before a word): κέσε . . . εουδῶ-λαυῶ επεια M. 4, 5 κοσεο-λαυῶ επρ . . . ἀποστέλλειν εἰς τὸν κόσμον L. 109, 7, 8 ἀειυοῦῶ-λαυῶ ετ[ρενα] ἐξαπέστειλεν . . . εἰς τὰς καρδίας 112, 14.

(4) λα-υῶλε (before a consonant): ουεραῶ-λαυῶλε υῖρτεει M. 8, 5 ρανερ νοηι τοκερ-ραυῶλε M. 14, 1 αἰα-υῶλε nec. St. 9, 1 ταρ-ια-υῶλε πιετοῦ. St. 13, 4. υηαατι. M. *ginde* "thorn." υῖαατιεν τρατα St. 9, 4.

υηπο. υῖποῶ-λα Sale 10.

υηρ. causative M. *-kire*? [ε]ἰαῖρῶ-υηρ μεηη-λῶι οὐκ ἐγίνωσκεν αὐτὴν L. 100, 10 η-υηρ-τακκα (οὐ δύνатаι πολις) κρυβῆναι 102, 6 ρειηι-υῖρ μεσε-λο St. 6, 3 id. μεηαρῆ-λο 6, 5 εηηη υῖρ-τῶεικαηε-λο K. 25, 5 ]αεῖυῖ υειτ-ταικαηε K. 33, 1 ηαδι-υῶαηη K. 33, 4; see ραρ.

υητι. υοητι(?) ουεραη υῖτα K. 25, 1 ἰοηαοειυοῦῶ-δε ουεραηηο-λο αἶκα ηῶῶῶ-ρο υοητεειαηη K. 31, 1 ρεῖυῖ υειτταικαηε K. 33, 1 κηρα υῖτα μεειη gr. 4, 3; see the last.

υηῖρ. "repeat," "return." υη[ῖρ]τεη[α] τῶλῖηρκαηεκα καὶ ἀποστρέφει ἄσεβείας L. 104, 6-7 ἐλει-ηοη υηῖρ[ι]. . ἐπᾶν δὲ εὔρητε ἀπαγγεῖλατέ μοι 114, 8 εἰ υοου-υῶλε υηῖρτεει M. 7, 2 ταη εοου-υῶλε υηῖρτεει M. 7, 7 ουειαῶλαυῶλε υηῖρτεει M. 8, 5 υηῖρα K. 29, 14.

υοηαῶ. "fear," (?) "haste." (?) μαριαη ειουη-υῶλε υοηαῶ M. 11, 5.

υοηεα. οη[\*] υοηῆα τοῦῶλῖε εηῖ St. 16, 7.

υοηεἰα. cf. M. K. *gūc*, *gōw* "well." υοηεἰα εἰλε-κεταλεηηη-λο St. 25, 9 ηῖ[.]ῶυοηη υοηεἰα-λο (= διγώντων πηγῇ?) St. 27, 4.

υοηρε. "murmur," *gurk* "gurgle" (of camel), subst. *gurkīd*, *gurkar* (Reinisch) K. *gorke*. υοηρεηηῶ-δε (χωρις) γογγυσμῶν (καὶ) L. 101, 1.

υοητι see υητι.

-υρα "according to" (?). Cf. εικαρι-υρα, κερα-υρα, etc.

αα. "be" M. K. D. *dāre*, *dā* "exist," "be." τεαῖ τατω ααλυοη[α] τοῦς ὑπὸ νόμον 112, 10 εοκ-λῶι ααλ St. 14, 4 πιετορ ταα-αηι ααλ-λα 103, 3; cf. αοτ.

ααη. "make tent?" cf. M. K. D. *tāgir* "to cover" *tagetti*, *tagendi* "a cover" Reinisch. εα[ρει]ρα [. . .]᾽ αηηη αη-ααη τακαρι[. . .] σκηνὴ γὰρ κατεσκευάσθη ἡ πρώτη L. 111, 3.







ⲁⲓⲣⲧ. cf. K. *dirti* "fast," "Ramadan" (REINISCH). ⲁⲣ̅ⲧⲓ-ⲗⲟ K. 19, 6, cf. ⲁⲟⲩⲣⲧ.

ⲁⲓⲉⲁⲣ, ⲁⲓⲉⲁⲣ. "fight," "vanquish" (?) M. *dinge, dingire* "wage war" *dingi* "war" ⲁⲓⲉⲁⲣ ϣⲟⲗⲩⲟⲩⲏ[ⲁ] ⲙⲁⲧⲁⲧⲁⲏⲁ-ⲗⲓⲱ St. 21, 1 (= *πολεμουμένων τείχος, οὐ θλιβομένων ἄνεσις* SCH.?) ⲁⲓⲁⲉⲟⲗⲟⲥⲧ ⲁⲓⲉⲁⲣⲧⲁ-ⲗⲟ St. 23, 9 (= *διαβόλου νίκος*). ⲧⲗⲗⲟⲩ ⲁⲣ̅ⲧⲓ ⲉⲓⲗⲁ ⲁⲓⲉⲁⲣⲁ ⲧⲟⲩⲣⲓ K. 33, 7.

-ⲁⲟ. see -ⲁⲱ.

ⲁⲟⲩⲁ. "wise man;" cf. Lat. *doctus*. ⲁⲟⲩⲁⲣⲓⲟⲩⲗ ⲙⲁⲑⲟⲓ L. 113, 3 ⲁⲟⲩⲁⲣ[ⲓⲟⲩⲗⲁ ⲧⲟⲩⲥ ⲙⲁⲑⲟⲩⲥ 114, 3.<sup>1</sup>

ⲁⲟⲩⲟⲩⲧⲧ. (?) see ⲧⲓⲧⲧ.

ⲁⲟⲩ. "ride" M. *dōge* ⲙⲟⲩⲣⲧⲟⲩ ⲉⲟⲩⲗⲟⲩⲕⲁ ⲁⲟⲩⲁ-ⲓⲧ M. 10, 16.

ⲁⲟⲗⲗ. "wish" M. K. *dolle* "love" ⲉⲧ̅ ⲁⲓⲕⲁ ⲁⲉⲓⲃⲓⲥⲓⲛⲓⲕⲁ ⲁⲟⲗⲗⲓⲙⲙⲓⲥ . . . ⲙⲓⲛⲓⲛⲟⲩⲏⲁ ⲁⲓ-ⲁⲗⲗ ⲁⲟⲩ . . . ]ⲕⲁ ⲟⲩⲥ ⲉⲃⲉⲱⲕⲁⲥ ⲙⲟⲓ ⲑⲉⲗⲱ ⲓⲏⲁ . . . ⲕⲁⲕⲉⲓⲛⲟⲓ ⲱⲥⲓ ⲙⲉⲧ̅ ⲉⲙⲟⲩ L. 110, 7 ⲙⲁⲛ-ⲓⲟ ⲙⲓ[ⲕ]ⲁ ⲁⲟⲗⲗⲓⲛⲁⲓ M. 5, 11 ⲉⲛⲧⲉⲣⲓⲛⲓⲕⲁ ⲁⲟⲗⲗⲁ K. 20, 11 ⲕⲟⲣⲉ-ⲉⲧ̅-ⲁⲟⲗⲗⲉⲛⲓⲛⲟⲩ K. 26, 6 ⲁⲟⲗⲗⲗⲓⲙⲟ ⲟⲩⲕⲁ ⲉⲓⲁⲣ̅ⲗ ⲉⲁⲁⲃⲁⲥⲓⲛⲓⲕⲁ St. 6, 12 ⲉ[ⲓ]ⲁⲣⲓ-ⲁⲟⲗⲗⲉⲛ ⲛⲟ[ⲓ] St. 18, 10 (= *εἰ θέλεις γνῶναι*).

-ⲁⲟⲩ. see -ⲁⲱⲩ.

ⲁⲟⲩ. "seek" M. *dūce* "pursue," "seek," "reach" ⲧⲓⲕⲟⲛⲁⲩⲉⲕⲁ ⲁⲟⲩⲁⲙⲥⲓ M. 24, 3.

ⲁⲟⲩ. "be," "remain." ⲕⲟⲥⲙⲟⲥ-ⲗⲁ ⲧⲉⲁⲁⲗ̅ [ⲁⲛ]ⲁⲟⲩⲉ[ⲓ] ⲧ[ⲁⲩⲕ]-ⲗⲓ ⲟⲩⲧⲉ ⲏⲙⲓⲛ ⲙⲉⲧ̅ ⲁⲩⲧⲱⲛ ⲉⲛ ⲧῷ ⲕⲟⲥⲙῷ L. 108, 7 ⲁⲧ̅ⲛⲟⲩ ⲟⲩⲉⲗ̅-ⲗⲁ ⲁⲟⲩⲁⲣⲁ M. 1, 7 ⲧⲁⲛ ⲉⲟⲩ-ⲗⲁ ⲁⲟⲩⲁⲣⲁ ⲙⲓⲧⲓⲙⲁⲛⲟⲩ M. 2, 6 (the grace and cross of the Saviour) ⲉⲣ̅ⲃⲗⲙⲗⲟⲩⲟⲩⲗ-ⲁⲗ̅ ⲁⲟⲩ St. 2, 8 [ . . . ]ⲗⲁ ⲗⲓⲕⲕⲓⲙⲁⲛⲁⲥ, ⲉⲧⲉ. ⲁⲟⲩⲉⲥⲁⲛ ⲉⲛ ⲏ̅ ⲏ̅ ⲧⲉ ⲗⲕⲏⲓⲁ ⲕⲁⲓ ⲏ̅ ⲧⲣⲁⲑⲉⲗⲁ ⲕⲁⲓ ⲏ̅ ⲡⲣⲟⲑⲉⲥⲓⲥ ⲧῶⲛ ἄⲣⲧⲱⲛ L. 111, 5 ⲛⲉⲧⲉⲣⲟⲗⲟⲩⲟⲩⲗⲟⲩ ⲧⲁⲩⲱⲗⲟ ⲉⲟⲩⲃⲗ̅ ⲁⲟⲩⲁⲧ̅ⲛⲁ St. 12, 8 (this form more correctly with double ⲁ, see below); imper. ⲕⲉⲥⲉ-ⲗⲟ ⲉⲁⲣⲣⲟ ⲁⲟⲩⲉⲥⲟ K. 26, 10 ⲕⲉⲥⲉ-ⲗⲁ ⲁⲟⲩⲉⲥⲟ K. 27, 2 ⲕⲟⲣⲉ ⲉⲁⲛⲁⲉⲁ ⲁⲟⲩⲉⲓⲟ K. 25, 9 ⲉⲓⲛⲓ ⲁⲟⲩⲁⲣⲓⲥⲁⲛⲁ M. 16, 3-7 ⲉⲟⲩⲟⲩ . . . ⲉⲓⲣⲓⲟ-ⲧῑⲱ ⲁⲟⲩⲓ ⲕⲟⲩⲥⲉⲕⲁ ⲧῇ ⲃⲟⲩῃ ⲏ̅ ⲉἶⲕⲟⲛ ⲡⲁⲣᾶ ⲕⲟⲓ L. 107, 3; when in the grammatical endings, etc. a consonant follows the stem it is doubled ⲕⲟⲥⲙⲟⲥ-ⲗⲁ ⲁⲟⲩⲁⲙⲓⲛⲉ-ⲗⲓⲱ ⲟⲩⲕ̅ ⲉἰⲙⲓ ⲉⲛ ⲧῷ ⲕⲟⲥⲙῷ L. 108, 1 ⲕⲟⲥⲙⲟⲥ-ⲗⲁ-ⲗⲟ ⲁⲟⲩⲗⲗⲁⲛⲁ ⲉⲛ ⲧῷ ⲕⲟⲥⲙῷ ⲉἰⲥⲓ 108, 2 ⲟⲩⲉⲣ̅ⲓⲛⲗ̅ ⲁⲟⲩⲕⲕⲟⲁⲛⲓⲟⲗ̅ ⲓⲏⲁ ⲱⲥⲓⲛ ⲉⲛ 108, 5. 109, 14-15. 110, 1 cf. [ⲗⲁⲟⲩⲕⲟⲛⲓⲟⲗ̅] (sic) ⲓⲏⲁ ⲱⲥⲓ 109, 10-11 ⲛⲉⲥⲓⲛⲁ ⲁⲟⲩⲙⲙⲉⲛⲉⲥ-ⲉⲧ̅ ⲟⲩⲕ̅ ⲉⲥⲧⲓ ⲗⲉⲑⲉⲓⲛ 112, 2 ⲧⲁⲩⲱⲗⲟ ⲉⲟⲩⲉⲗ̅ ⲁⲟⲩⲁⲧ̅ⲛⲁ St. 13, 9 ⲛⲁⲛⲁ ⲉⲁⲗ̅-ⲗⲁ ⲁⲟⲩⲗⲗⲁ ⲉⲁ ⲛⲁⲛ-ⲗⲁ ⲁⲟⲩⲗⲗⲁ St. 16, 5-7; see ⲁⲟⲩⲗⲗⲁⲉⲁ.

ⲁⲟⲩⲕ. "worship." ⲧⲁⲓⲕⲁ ⲁⲟⲩⲕⲟⲩⲛⲟⲩⲟⲗ̅ ⲡⲣⲟⲥⲕⲩⲛῆⲥⲁⲓ ⲁⲩⲧῷ L. 113, 8 ⲕⲟⲩⲙⲡⲟⲩⲕⲁ-ⲗⲟ ⲙⲁⲛ ⲕⲉⲥⲉ-ⲗⲁ ⲛⲉⲛ-ⲁⲟⲩⲕ-ⲁⲣ̅ⲧ̅ⲗⲉ M. 6, 5 ⲡⲣⲟⲥⲕⲟⲩⲕⲁ ⲕⲉⲥⲉ-ⲗⲁ ⲛⲉⲛ-ⲁⲟⲩⲕⲓⲛⲉⲛ K. 19, 17 ⲡⲣⲟⲥⲕⲟⲩⲕⲟⲛ ⲕⲉⲥⲉ-ⲗⲁ ⲛⲉⲛ ⲁⲟⲩⲕⲉⲛ K. 21, 8 ⲡⲣⲟⲥⲕⲟⲕⲁ ⲕⲉⲥⲉⲗ̅ⲁ ⲛⲉⲛ ⲁⲟⲩⲕⲓⲛⲓⲕⲁⲛⲓⲟ K. 31, 6 ⲓⲓ[ⲥⲉⲥ]ⲓⲕⲁ ⲁⲟⲩⲕⲁⲧⲣⲁ ⲛⲉⲥⲁⲓⲥⲓ St. 17, 4.

ⲁⲟⲩⲕⲁⲥⲓ. ⲁⲟⲩⲕⲁⲥⲓ [ⲕ]ⲟⲓⲁⲕ ⲉἰⲧⲓⲣ̅ⲁ St. 33, 11 ⲁⲟⲩⲕⲁⲥⲓ ⲕⲟⲓⲁⲕ [ⲉ]ἰⲧⲓⲣ̅ⲁ St. 35, 11 ⲧⲁⲥ ⲣⲟⲩⲉⲥⲓ ⲁⲟⲩⲕⲁⲥⲓⲁ St. 36, 9.

ⲁⲟⲩⲗⲉⲧⲓ. "shadow;" (?) cf. M. *tulle* D. *dulle* "smoke" D. *til* "sweat." ⲧⲁⲛ ⲁⲟⲩⲗⲉⲧ̅ⲓ-ⲁⲥ ⲉἰⲧ̅-ⲗⲁⲩⲗⲉ-ⲗⲓⲱ ἄⲣⲟⲩ-ⲟⲩⲁⲁⲏⲁ St. 11, 10 ⲁⲟⲩⲗⲉⲧⲁ-ⲉⲥ gr. 2, 2.

ruins. The last two occur mainly in place-names: *Sulun diffi* name of ruins at West Halfa (Lyons in BUDAË *Sudan* 1, p. 538), *Farasin diffi* designates fortress-monastery of Faras, etc. etc. According to Osman abd el Fatah, a native of Dirr, *diffi* is the common designation of Dirr, no doubt with the meaning "capital city," مدينته. SCHÄFER informs me that the K. name of Aswan is *Dibb*, or *Sucan-Dibb*.

<sup>1</sup> SCHÄFER has now found a K. D. word *dōgie* "magician."



ῥοῦλάφα. "become;" cf. ῥοῦ(λ). κέλα ῥοῦλ[α]φαρρα εἶπ' ὃ ἔστι μεθερμηνευόμενον L. 100, 5-6 ἱερὰν-ειλάε ῥοῦλάφ[αρ]α-εἰπ' ὅτι ... τῷ Ἰσραὴλ γεγονός. ...]-λο ῥοῦλάφαρα ἄνοα K. 23, 1.

ῥοῦμ. "suddenly." ῥοῦμα M. 12, 3 ῥοῦμαρ[-]ῥα St. 30, 13 ῥοῦμακ-κοно "immediately" (?) M. 14, 2, 7; compare ῥοῦμα and cf. M. *dume* "to burn" intrans.

ῥοῦμ-ετ. "take" M. *dummede* κοῦμποςκα ῥοῦμ'ετα M. 7, 11 ῥοῦτραπκα ῥοῦμ'ετα M. 13, 5, 14, 5.

ῥοῦμα. "take" M. *dumme* "take," "seize" μαη ὀῦδικα ῥοῦμα M. 12, 1 ῥοῦτραπκα ταν αὔερ ὀτολ-λο ῥοῦμα M. 12, 10 ῥοῦμαδα M. 15, 10 κολα ῥοῦμα ἰδδο-ρο K. 27, 5 κολα ῥοῦμα ἰδδμεα K. 27, 11 [ῥ]οῦμαοικον βαλλα St. 35, 7 ῥοῦ μάσιδῖλ gr. 9, 2.

ῥοῦρτ. cf. M. K. D. *tirti* "lord" ...]ῥοῦρτοῦ οὔελεῖλ-ας κέλ-λο ραῖσι[ηλ] St. 31, 4.

ῥοῦτε. ῥοῦτε εἰςκα τό τε ἅγιον (the holy place) L. 111, 2; cf. ῥοῦ.

ῥοῦτραп, var. ρεitraп. "fowl" M. *dirbad* K. *derbad darbad* D. *durmad* "hen." μερ ροῦτῖ ταινοῦλ τοῦεινοῦλ ῥοῦτραπνοῦλ κῖεεκῶλ M. 2, 9 αν ῥοῦτραπνοῦλα M. 3, 3 ῥοῦτραπνοῦλα οὔελ M. 3, 11 ῥοῦτραп' ἀφρα M. 12, 3 ῥοῦτραпκα ταν αὔερ ὀτολ-λο ῥοῦμα M. 12, 9 εἰ ρεitraпка ῥοῦμ'ετα εἰ ῥοῦτραпνοῦλο κέλρεσι M. 13, 4-5 ῥοῦτραпка ῥοῦμ'ετα ταν ῥοῦτραпνοῦλ κέλρεи M. 14, 5-6.

ῥοῦττ. κῖριαкен οὔκῖ ῥοῦττοῦ-λο K. 33, 9; cf. M. *dūtīn* "each" preceded by genitive.

ῥοῦφοῦττ. cf. M. *dunussi* "breast of woman" M. *dungi* "blind;" ῥοῦφοῦττρινουна μοῦ ροῦλ-λ M. 19, 12 (= νηπιων φυλαε Sch.).

-ρши, -ро. "upon," "to" (place), "unto" (person), "for." M. K. D. *-dō* "in," "on," "into," "onto," "for" (purpose) REINISCH § 354. ρηпор κοῦλ[ῥ]ши ροῦδῖλ πόλις ἐπάνω ὁροῦς κειμένη L. 102, 6 εἰσεῖρ-ρши εἰαρτα[каpp]ῶ λη εἰ σπένδομαι ἐπὶ τῇ θυσίᾳ 101, 12 πιστοῦ ταρρши ραλλα οὔελεν-ας ἡ μία κεράια οὔ μὴ 103, 3 ]εκτῶ-ρши ἐπὶ τῆς γῆς 106, 20 ἀμαη-ρὸ κοῦκα κена M. 3, 16 φιλοζενитиι ваар-ρши кена M. 8, 2 ρηпор οὔερ-ρши кена M. 9, 14 ρηпῖ ваар-ρши кен ὀссана M. 9, 15 ρηпῶ-ρши кена кена M. 10, 2 каскаεῖλ-ρши тῶмисана M. 10, 11 так οὔρῶ-ρши даурон M. 12, 1 εἰ-ρши доусе M. 12, 12 теар-ρши εἰεῖла M. 15, 12 трапῆεῖλ-ρши пῶка K. 19, 10 εἰοῦра κοла ῥοῦμα ἰδδορο μῖν атакара K. 27, 5 οὔεла-ло тепаεῖλ-ро K. 28, 8 οὔεла-ло εἰοῦ ... кеῖλ-ро K. 30, 5 εἰαρросῶ-ро οὔλ M. 30, 11 трапῆεῖλ-ро пен K. 30, 15 ака пῶλῶ-ро восттисана K. 31, 1 οὔεла-ло ιερσοῦ ... акῖа-ро K. 32, 1 ιερсои οὔрῖ тоῦτῶ-ро-ло наскаре K. 32, 4 ваддῶ-ρши акῖ St. 3, 1 ἐκτῶ-ρшиока St. 3, 12 тен οὔрῶ-ρши тῖра ἰδдмῖа St. 10, 9 φρονосоῦ ροκῖ-ρши тика St. 11, 4 ταν таεῖλ-ρши пафῶлка дпфенкаи St. 12, 9 ταν εἰαρросῶ-ρши теῖλροка 29, 6 εἰαρрос ροῖκον таε[ῖ]εῖ-ро St. 34, 11 ἐκ[τῶ]-ρши St. 36, 5 а-ро матараε[а]со Sale 4.

-ρши, -рон. "from," "of place" M. K. D. *tōn* "from" ρармῶ-рон ιεροσελним-еа дапка K. 20, 7 сктеи-роника ροῦла ρармῶ-роника монс K. 20, 12 ρармῖ-ρшиока St. 3, 11 ρарм-ρши St. 36, 2; -ло-ρши M. *lotōn* "from" of persons (REINISCH § 364) ἐкеῖλ тарон арῖ-иоρши K. 31, 8.

ε. interjection before vocative, etc. εῖ τοτα M. 8, 13 εῖ ἀλε-λ M. 8, 6 εῖ εῖτα M. 13, 8, 15 εῖ εῖτα K. 22, 10 εῖ ἀппῶта петрōс St. 5, 9, 8, 2 εῖ ἀппεаднῆεσοῦεке St. 5, 11 εῖ αν οὔεῖεке εῖεεσοῦεке St. 15, 9.







εἰ ταῦτα τῆς διδασκαλίας μ[υ]σανικῆς πᾶν ὁ δέδωκας αὐτῷ L. 106, 14 εἰ αὐτὰ δειδιδίκεται οὐκ  
δέδωκας μοι 108, 9. 110, 6 εἰ αὐτὰ διδιδίκεται ἥν δέδωκας μοι 110, 9-10 εἰ . . . αὐτὰ  
δειδιδίκεται οὐκ δέδωκας μοι 107, 4-5 εἰ αὐτὰ δειδιδίκεται [το]ν-δ[οῦ]ρα περὶ ὧν  
δέδωκας μοι 107, 14 εἰ αὐτὰ εἰπρεκα ὅτι σύ με ἀπέστειλας 107, 12 εἰ αὐτὰ εἰπρεκα  
ὅτι σύ με ἀπέστειλας 110, 5.

εἰμενε. "to be thine" εἰῆνεραννοδοῦ[ν] ὅτι σοὶ εἰσι L. 107, 15.

εἰρ. "be able." εἰρ-μεντα-λο ("it is an impossibility") ἀπποῦ . . . ἡντιπταῖνα οὐ δύ-  
ναιτο πόλις κρυβῆναι L. 102, 5 ἀποῦ οὐκ εἰρ-αἰλλε πρὸς τὸν δυνάμενον σώζειν  
105, 13 ἡντιπποῦ εἰρα περ μῆσανικα St. 3, 8.

εἰρ-καπε. "origin." (?) [τ]ῆλῆν ῥκαπελ τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις L. 112, 3 εἰσοῦ  
εῖρκαπε οὐρεῖλ-λατῆλ M. 8, 4 ῥαμποῦν ῥκαπε-λατῆλ St. 14, 8 εῖρκαπε  
St. 30, 1.

εἰρεικε. οὐκῆλ ῥικεῖσοῦλ [.]εῖρερε ρονδι St. 3, 4 μῆτε εῖρεικε . ἡσοῦ[ν]σοῦκα K. 32, 11.  
εἰε, εἰ. "what?" M. *ison*, *isoni* "when?" *issige* "ask" D. *is*, *isai* "who?" "what?" K. *ista*  
D. *izintāti* "when?" εἰ-λο ἡμα ποῦ ἐστὶν; L. 113, 5 εἰε-λο ποῦ; 113, 13 εἰε-λο εἰεκα  
M. 8, 14 εἰ-εἰλ δωῶ M. 4, 15.

εἰε. εἰε μα(ρ)ταρικον οὐρεῖκα K. 24, 11. 31, 4.

εἰε-εκα. etc. see εἰν "to be."

εἰεεμ. see εἰν "this."

εἰεσοῦ. "passage" (?) (of scripture); cf. M. *uskid* "placing" (REINISCH). ἔσοῦ οὐρεῖλ-λῆν  
περ καλλῆν καθὼς καὶ ἐν ἐτέρῳ λεγεί L. 105, 8.

εἰεμ. (?) "behold." εἰ[εῖν] ἡροενοσίλ-λο τοῦ-λο δοῦντοῦ ραρ[α] ἰδοῦ ἡ παρθένος ἐν  
γαστρὶ ἔξει L. 100, 1 [εἰ?]εἰ δωταρισῶλ . . . ἰδοῦ μάγοι 113, 2-3.

εἰεκ. probably seen in οὐρεἰ-εἰεκε and in κἰ-εἰεκῆλ (κἰεκῆλ).

εἰεκαρεῖρα. K. 26, 13; see εἰκαρεῖρα.

εἰεκεῖλ. "to request;" cf. M. *issige* "ask" (question) and *ele* "find" ἐκεῖλτῆλ ἀκεῖλκα  
καὶ ἱκετηρίας L. 105, 2 σορτοῦ ἐκεῖλκα τεκκα ἡῖτακρονποῦ M. 15, 9 ἐκεῖλδδρεσι  
gr. 4, 4.

εἰεκτ. "the earth" as opposed to heaven, M. *iskid* "dust" ῥαμῆλ οἱ ἐκτῆν ὁ οὐρανὸς  
καὶ ἡ γῆ L. 103, 1 ἐκτῆλ-λῆν ἐπὶ τῆς γῆς 106, 20 ἐκτεἰ-δονηκα δολῶλ K. 20, 9  
ἐκτῆλ-λῆνσοῦκα St. 3, 13 ἐκτῆλ-λατῆλ-λῆν St. 11, 11 ἐκτῆν ἡῖτῆλ τοῦεἰκα-λο St. 12, 1  
ἐκ[τῆλ]-λῆν St. 36, 4.

εἰεκοντ. ἐκοντ-κῶ εἰκαῖνα K. 23, 4.

εἰεσοῦ. M. 8, 4.

εἰτ. "person," M. K. D. *id.* εἰτοῦεῖλ (sic) K. 19, 16 εἰτοῦ οὐρεῖλ K. 21, 5 εἰτεἰ ἡκροῦλῶλ-  
δῶλ K. 26, 2 εἰτοῦ . . . κῆε-λα περῶλ K. 30, 3, 8 εἰτα μῆσανικα εἰν K. 22, 4  
εἰ εἰτα K. 22, 10 εἰ-μονα εἰκαῖνα K. 23, 6 εἰ-ονηκαῖλ-δε St. 30, 10.

εἰτ (εἰ, εἰτ). "take," "receive" M. *ede* "take." ρον εἰτῆλ μενονα οὐκ ἑαυτὸν ἐδοῖσε  
L. 105, 5 [τερ-ον] εἰτῆλ-λο καὶ αὐτοὶ ἔλαβον 107, 10 ἡκροῦσῶλ . . . κῆε . . . ρονδῶλ-  
λατῆλ εἰτεἰῶλ M. 4, 6 ἡῖτῆλ εἰτεσι M. 13, 16 ἡρεκ' εἰτῆλ M. 10, 3, 8 ἡρεκα  
ἡεκα εἰτεσο K. 25, 13 ἡρε εἰ δολῶλ-νον K. 26, 6 ἡρεκα εἰτεν . ἔταῖνα-λο  
K. 28, 7 ροντῆλ εἰ-ἡαρκῆλ-λο βασιλέων μεγαλοπρεπεία St. 21, 9; cf. οὐρεἰεκ εἰτεἰν  
K. 28, 10.

εἰτ. τοῖκαπεν εἰτοῖνοῦλ ἵνα τὴν γῆν ἐλαβῶμεν L. 112, 11-12 ῥομα' εἰτα M. 7, 11  
(cf. *dummede*) εἰταῖνα K. 21, 13 ἡρεκα εἰτεν-νον K. 25, 10 ἡρεκα εἰτεν-νον  
K. 27, 1 ἡρεκα εἰταῖκα M. 26, 4 ἡρεκα εἰτα K. 27, 7 ἡρεκ εἰτεν K. 28, 6



- κορεκα ετεи K. 29, 2 εττακρα си K. 31, 14 κορκα ετολνотна St. 4, 13 ce[η]πολ εααῦμα St. 35, 6.
- εταp, ετιp. "send" M. *tdire* εἶ ἀνκ εитреска ὅτι σύ με ἀπέστειλας L. 107, 12, with var. εитреска 110, 5 κοσμος-λαυῖλ ἀνκ εитρέси κεῖλши καθὼς ἐμέ ἀπέστειλας εἰς τὸν κόσμον 109, 7 εитассе ἀπέστειλα 109, 8 εитῖсна ἐξαπέστειλεν 112, 9-10; cf. 112, 14 εитари[.] πέμψας 114, 6 οὕτως εитра πέμψας 115, 7 καὶ εитῖсна M. 9, 10.
- εит-ки. "produce," (?) "conception" (?) M. *ekhire* "bring," "present" for *ed-kire* in *unn-ekhire* "bring forth fruit" (LEPSIUS pp. 294, 296). εἰκῇ κοδῖκα M. 6, 7.
- εитт. "woman," cf. εит. εἰς μῦσσανεотῶλλον εἴтене-де . . . οὐειденен-он K. 32, 7 εἰтῶ μεταλλε ειον δοитотра M. 14, 11 εἰтῶ M. 2, 12. 4, 9. 5, 11. 6, 2 εἰтῶ-лон M. 3, 15. 4, 13. 5, 4. 7, 3. 12, 16. 14, 4. 15, 3 εἰтот оεῶλ M. 1, 5. 9, 1 εἰтῇ 12, 14 εἰта voc. at beginning 6, 11. 13, 3, ἐ εἰта after ειον, etc. 13, 8, 15.
- εиpити. εиpити. "wealth," (?) εиpῖтот-фонт-λш M. 1, 11 εиpῖти-каеиотна соуора-ло St. 23, 10 cf. πλουσίων χαλινός εиpити-каеиотна εсепῖта-ло St. 22, 4.
- еищ. gr. 13, 3.
- ек. фоткῖка екейрапнедоти K. 28, 11.
- έκελ. see ετεῶλ.
- екш. cf. M. *ekhire* for *ed-kire* "bring" еккῇ δεῶλ-ш K. 19, 15 δοитῶотна еккῖта-ш St. 19, 8 cf. τυφλὸν ὀδηγός.
- εῶλ. "find" M. K. D. *ele*. ἐλεп-ноп ἐπὰν δὲ εὔρηте L. 114, 8 атеῖ εῶла M. 4, 2 оτεкион εῶла M. 4, 8 оεῶла еῶλ мензῖна-ло K. 22, 8.
- εῶλ. "now" M. K. D. *elgōn* "still," "now" K. *elongi* "to-day" M. *eli* "to-day" K. *ellēken* "now" εῶл-он καὶ нῦн L. 107, 1 εῶл-он нῦн δὲ 108, 12 εῶл-он K. 22, 9. 25, 4 St. 5, 4. 10, 10. 15, 9 εῶλ' ὅп тапка мῦсσαν-но M. 17, 1 εῶл-де он εἰлленотна, etc. St. 17, 10 εῶл-де St. 31, 6 εῶл-ш нῦн 107, 7 εῶл-ло St. 5, 1.
- εῶн, εῶи "to-day" εῶн сήμερον L. 105, 7 εῶи оtkотp-по M. 11, 13.
- εῶле "now," (?) "when" (?) K. 28, 3 St. 2, 1; see the next.
- εῶле, εῶлен. "time" (?) εῶлен кетᾱ[λλе]п[.] εἰς τὸν αἰῶνα L. 105, 9 аpди-εῶлен [ке] таῶленка зῶнн αἰῶннion 106, 15 аpдеῶлен кетаῶленка St. 14, 10 тотеῶ εῶле кетаῶленка-ло St. 25, 9 деῶотна εῶленот-ш киеῶλ-ш M. 17, 4 деῶотна εῶленотш кεῶλ-ло St. 31, 8 деῶ-εῶленот-ло K. 34, 1 εῶленотна деῶот-ло кεῶλ-ло St. 25, 9 еккῇ деῶл-ш он εῶле ки-ло K. 19, 15.
- \*εμεпте. "hell" Sah. аmente. émente-ла K. 33, 3.
- еп-. "our," cf. ep-.
- еп. епамапа, var. епаῦпа K. 23, 3-10; cf. си "to be."
- еп-мн. аτтаккон епа-мн K. 33, 11 атеῖткон епа-мн St. 28, 7.
- еп-де. "and not" оεῶл-епде-еион оtkpш сокка фонт ет-менкера-ш καὶ οὐχ ἐαυτῷ тис λαμβάνει τὴν τίμην L. 105, 1 матрен-епде тоῶλῖфанаси ἄλλᾱ θарсеῖте 106, 7 тери оεῶл-енд[е]-е[и]он залш-менка-ш 108, 9 мауῖ-нон-епде M. 6, 13 саῶот оteки-епде . . . декипῖмῖсе-ло St. 6, 2 оεῶл-локо-епде-еион теzка пешῖд менз apе-ш St. 15, 1.
- енде . . . енде. "neither . . . nor" фак'-енде аск-енде M. 1, 10 штта-енде пистот . . . оεῶл-енде . . . фокадена ἰῶта ἐν ᾧ μία κεραῖα οὐ μὴ παρῆλθῃ L. 103, 2-3 саῶл-[ло] енде fee-ло енде St. 15, 3; see де and де . . . де-кеῶл, and еп-кап . . . еп-кап, еп-киш.
- енет. "take" M. *ennede* "take with oneself," "carry." котпотк' епῖета M. 3, 16 зотмаа таκ' епῖета M. 12, 11.



ен-кан ... ен-кан. "either ... or." προσκοκκον ... κεν δοτικεν · ορη-εнкан · еλλε-енкан паррен кодра-енкан прѣне дессе-ло кѣнѣллока K. 21, 8-10 па-фрѣла дпѣр-енкан ... катеїка ктѣр-енкан ... цюкка кѣсе-ла тѣддар-енкан St. 12, 10 to 13, 2; see ен-де ... ен-де.

ен-кш (ленкш). "except," "but" οὐκ οὐττακкен-енкш εἰ μὴ ... καταπατεῖσθαι 102, 4 он-такоѣ-енкш (καὶ οὐχ ... τίς) ἄλλα ὁ καλούμενος 105, 3 несоѣ ... еї оуинара он(sic)-ленкш ἄλλα ὁ λαλῆσας ... γεγέννηκά σε 105, 7 тот-ленкш (οὐδεῖς ...) εἰ μὴ ὁ υἱός 108, 11 егариде еїлѣ-енкш (οὐκ ...) ἄλλ' ἵνα τηρήσῃς αὐτοὺς 109, 2 доуриѣ кетаѣ-ен[кш] (οὐ περὶ ...) ἄλλὰ καὶ περὶ τῶν 109, 14 менарѣ-лш ... φαλїдоуааа[а л?]-енкш St. 15, 9; see ен-де.

енона. дленк-он коа-ло энона · M. 1, 12-2, 1, probably ен, ен "to be;" compare ен and the negative мен (менона).

ѣпаѣ. "cast lots;" (?) cf. M. *aballe*. "hasten," "be swift" and πάλος, πάλλειν. ан дамѣѣ-лш ѣпаѣдсаппа St. 9, 5.

ер. "we" K. D. *ar* "we" (St. generally uses оу, q. v.). ер-δμμѣуотѣл St. 28, 3 енка дсндска M. 9, 2 сина оу[ер]ѣнен кѣлш καθὼς ἡμεῖς ἐν ἐσμεν L. 108, 5-6; cf. 110, 1-2 сина ... тоууаааѣл K. 33, 12 φοδοу еппот инсотеу χρισотсї-ѣтдо K. 33, 12 (φοδοу еппот in St. 30, 8 probably for оуиноу); cf. gr. 4, 4 ѣп-еаперсоти K. 24, 9 ен-арѣна St. 2, 12; cf. 1, 3. 2, 4 еа-ааѣ μεθ' ἡμῶν L. 100, 5.

еру. "follow" M. *erge*. таппа еруѣуотѣ-ло St. 13, 5 таппа еруѣ-ло St. 14, 7.

\*ерп. "wine." ерпек = ирп Ostr. ÄZ. 35, 108; cf. орп.

есн. see ен.

ески. "conquer" M. K. D. *eske* "be able," K. *eskir* "overcome." аї космоск ескисе-ен ἐγὼ νενίκηκα τὸν κόσμον L. 106, 8 ескитак дсндоѣл-лодоу St. 27, 10; cf. ки-ескиѣл and еск.

есотт. "comfort," "relief." оуи ѣѣуотна еион есоттѣаа St. 4, 9 меадиуотна ѣсоттѣаа-ло St. 26, 5 ѣситакоѣуотна есоттѣаа-ло St. 26, 9 cf. θλιβομένων ἄνεσις.

есси. cf. M. K. D. *esse* "sister" еїрѣтїкасеуотна есснѣта-ло St. 22, 5.

ет. "take," "receive," see еїт and еки.

етш. "water" K. D. *essi* "water" Kordofan Nuba *otto* "water." = моту Ostr. ÄZ. 35, 108.

ета. "bless," "praise." тѣлѣа етапаа K. 33, 5 етаеї еппаеї K. 33, 5 пѣсетапаа еѣфранѣтосан gr. 2, 7; cf. Eg. *huc* SCHÄFER.

\*етауѣл (εὐαγγέλιον). апостоѣуѣ-де етауѣл-де кѣлѣа K. 29, 5, cf. еѣ : иѣт : рѣт L. 106, 4.

етар. "pour out" (offering) M. *ecire* "sow." етарт[акарр]ѣ-лш еї спѣндомай L. 101, 12.

етер. асиѣ оукоу етѣан-но St. 29, 2.

еффа. "brother" (?) M. *enga* "brother" (lit. "mother's son" LEPSIUS) ан еффеуотѣ St. 8, 4.

ефра. еффаппа K. 25, 3 он ефра ... нецмїдааеппа St. 3, 13.

ип-коѣлѣ-ааѣ. K. 26, 2.

ип'. apparently for ен "this" in relative sentence M. 8, 11; see ен.

ип. венн кет менен K. 26, 3 еенн кесо K. 26, 8.

ипка. gr. 9, 2.

ип (?) "to pasture" M. *he* ... и]тѣаїл ѣсїс поїманеї L. 114, 2.



касс. тап пикѣка кассосан-на K. 20, 10.

\*καταπετασμα.<sup>1</sup> καταπετασμα οτοσκαλo παλα-κιλ-λοι μετὰ δὲ τὸ δεῦτερον καταπέτασμα L. 111, 8.

каэ. "naked" M. *kauce* "to appear," "be open," "be uncovered" каэѣка кутр еикан St. 12, 11 каэѣлэотн кѣта-ло St. 24, 1 = γυμνῶν σκέπη.

ке.(?) copula.(?) отрот ... шикт[ ]ке ѣмеіс ѣсте τὸ φῶς 102, 5.

ке. ченин кесо K. 26, 7 таикесо gr. 4, 4 папот ченеп кел-эс сетаптоэ вѣсот аэрѣ-кел-аал зотртоэ отелк[е]л-эс келло аэ[еипл] St. 31, 1-5; see also аэри.

кеа. "according to" даэен [ке]кагрὰ κατὰ μὲν τὸ εὐαγγέλιον L. 104, 10 вастѣ кеаэс ур[а] еиоп κατὰ δὲ τὴν ἐκλογὴν 104, 12; cf. 115, 10 ме[л]хиседеки [.]е кеаа[а]аа каτὰ τὴν τάξιν μελхиседек 106, 3.

кеа. "go up," "rise" M. *kére* "go up," "rise;" cf. M. K. *kulle* "stand up" аѣп[а]-аши кеаа кича M. 10, 2 зариуот-ѣл[е] кеаа доааеппа St. 3, 3, sim. 2, 3. 14, 2. 14, 9.

кеи-. see ки-.

кел. see -эс ... -экекел, the forms are экекел-морл[ло]; эе-келка and эе-келка; эе-кел, эе-келпа; эе-кел-аш; эе-кел-дша, эе-келэотн-он, эе-[и]енил; cf. келл. келкиппа. χριστιανοεα келкиппаи еипѣ зотарисана M. 16, 3 тап аѣл-ло келкиппанеп K. 21, 5.

келл. "likeness" M. *kēl* "boundary" *kel* "amount" мотрта т[е]с[с]ѣ келл[и]ка а[а] э[е]поін-сен ὡς προσέταξεν L. 100, 7.

келлши "the same," "thé like," "thus" M. *kēlla* келлши отѣрнил зоткираппа эр[.....] іна πάντες ἐν ᾧσι (каѡс, etc.) L. 109, 14 келлши отппаа[а]ааа M. 13, 13 зотмааккопекеллши отпписана M. 14, 8 келлши отппотсана M. 15, 1 келлшика текиа тиддес[а] (ὅσα δέδωκάς μοι) δέδωκα αὐτοῖς L. 107, 9 отрот келлшиа gr. 4, 3 папот келлоа gr. 9, 2.

With genitive, etc. preceding "according as" партакесип келлши каѡс г[е]-граптай L. 104, 5 пессип келлши каѡс л[е]гей 105, 8 [тѣ?]сип келлши каѡс ѣдѡкас 106, 14 еппа отерепеп келлши каѡс ѣмеіс ἐν ἐсмен 108, 6. 110, 2 аппа ... мепери келлши каѡс ἐγὼ οὐκ εἰμί 109, 3 еитресип келлши каѡс ἀπέστειлас 109, 7 аш онесип келлши каѡс ἐм[е] ἡγάπηсас 110, 6 пессеѣ келлши M. 14, 16; cf. 100, 15 аппеси келло gr. 2, 2.

кемсо. "four" M. *kemso* вар-кемсонна тотарита-ло St. 24, 8 (οἰκουμένης ἀσφάλεια?).

кен. "to carry, place" еѣ котмпошка-ло мап кѣсе-ла кен-зотк' арл[а]с M. 6, 5 аѣп кен-оттотаресѣ M. 6, 15 аѣп тот-ла кена калпа сеп[е]-ла отекотрена M. 7, 12 аоткикоп мап аѣпѣ ваа-аши кен-доосана M. 9, 15 проскоппа кѣсе-ла кен-зоткикен K. 19, 17; similarly K. 21, 8. 31, 6 проскол кѣс[е]л-ло кен · драп[е]отка K. 20, 16 тотѣ кенвотл к[.....]ш-ло э[е]панѡ οὗ ἦν τὸ παῖδιον L. 114, 13.

кент. такиа кентрон M. 9, 10.

кер. M. *kēre* "climb up," "arise." кера еивотлодошн откикошт-такие-лениш еі м[е] ката-патѣісѡаи ὑπὸ τῶν ἀνθρώπων L. 102, 2-3.

кет. еѣ-мета-ма[а]ле он онтакрасотекс K. 23, 12.

кетал. "also," "even," an emphatic addition. к[а]ма еипи[а]-кетал а[а]л[а]л еѣіс ἐκ οἶων ὁ ὕμ[е]νος L. 104, 6 [кетал 104, 8 [тек]кетал каі а[а]тоі 109, 9-10 ... п[е]т[е]т[е]ра

<sup>1</sup> καταπετασμα should be added to the examples of Greek loan-words on p. 70 standing in a class by itself between (5) and (6).



- μῦσσαν-δοτριὰ μεταλε[κω?] ἈΛΛΑ ΚΑΙ ΠΕΡΙ ΤΩΝ ΠΙΣΤΕΥΣΟΝΤΩΝ 109, 13-14 [α] i-  
 μεταλ κάγω 114, 9 εἰ-μεταλ πᾶσιν M. 4, 12; cf. L. 101, 15 ταῖνα ταὐτό-μεταλ M.  
 12, 5 εἰ μετδοτριῇ τειροσικ-μεταλ M. 13, 12.  
 μεταλλε. form with -ειον, μεταλλε-ειον M. 2, 6. 13, 8. 14, 11, 17 also οἱ μεταλλε ἄρον  
 ἄραρα-μν St. 29, 3.  
 εἰλλε(η)-μεταλλεν. "eternity," see εἰλλε "time."  
 κι. εκ-κῆ δελ-λο οη εἰλλε κι-λο K. 19, 15 εἰ τῶν-κῆ σμερο [...] πεσεν St. 35, 4  
 τῶν κῆ ει[.] τῶν-λοκο St. 33, 1.  
 κι, кире. "come" M. *kire*. [т]ορα кире-λш кῆ κιλλш ἄχρις οὗ εἰσέλεθ L. 104, 3 κ[α]μα  
 σῖνιὰ μεταλ ἦξει ἐκ σῶν 104, 6 τῶν-τῶν-λο кῆра ἐλήλυθεν ἡ ὥρα 106, 11 αἰ...  
 παλα-креска ὅτι ἐβλῶν 107, 11 αἰ... кире-εἰ γὰρ πρὸς σε ἔρχομαι 108, 3 εἰ-  
 τῶν-ло кире πρὸς σε ἔρχομαι 108, 12 καταπετασμα οτοσка-λῶ παλα-киλ-лон μετὰ  
 δὲ τὸ δεῦτερον καταπέτασμα 111, 8 ἱεροσολιμοῖς κισαпа παρεγένοντο εἰς Ἱεροσόλυμα  
 113, 4 кассоси ἦλθωμεν 113, 7-8 сошка кисна M. 4, 1 φιλοξενητι-ὁ κен παшка  
 M. 7, 14 тааа-аш кисна M. 8, 2 аἰ-пос отаа-аш кисапа M. 9, 14 кисапа fr.  
 1, 6 дока-кῆ M. 11, 1 тоаа-ла кῆ M. 11, 5 то-ло дора кῆ M. 12, 15 кῆсе-лш  
 дора кисна M. 15, 7 кен-пос M. 15, 8 кен паос St. 13, 6 дшра кῆ St. 15, 10  
 ток-лш кῆ-де St. 1, 7 кῆ-на "thou wilt come" St. 7, 9 кῆ-ре "I will come"  
 St. 10, 4; perhaps also триа-тион кῆ-но-коно M. 10, 9 армῆ кире тае-л-ло-ло  
 K. 28, 4.  
 ки, кей. кейка пессен K. 19, 8. 20, 15 εἰλλε ки-ло K. 19, 15 мидр кей-ло падапасо K.  
 25, 7 корека кета етесо K. 25, 13 тен ни кей менен K. 26, 3 дшра кей тен ни  
 кесо K. 26, 7.  
 кῆс. "to be sung" (?) триа-тион кῆс-но-коно M. 10, 9.  
 кῆм. "beat," (?) "knock;" (?) cf. D. *kumme* "be engaged with" шадка кῆма оокрса  
 M. 12, 15; see also кῆп.  
 кῆп, кейп. "eat" M. *kabe, kabire*. кῆсе-л таλλеи-мнῇ кейп-п K. 28, 7 кошпос еἰ  
 таῖна кῆс-л M. 12, 2 ἱεροσολ-отш кῆ-мссом вей-мῆсoma K. 20, 5 апа мате  
 така кῆра тῆтамис gr. 4, 3; see кῆп.  
 кῆпт. "people" кῆптῇ отраиуот-л де καὶ γραμματεῖς τοῦ λαοῦ L. 113, 12 кῆпта мῦс-  
 пан M. 10, 10.  
 кир. (?) кῆсете тапасш St. 29, 13.  
 кире. "complete," "finish." [п]естако-л кире-и[он]по-л(-лш) ἵνα πληρωθῇ τὸ ρηθὲν L.  
 100, 1 сипуотш кире-и-на [т]о-ра, etc. ἄχρις οὗ τὸ πληρῶμα τῶν ἐθνῶν 104, 2  
 парт-л кире-и[он]по-л ἵνα ἡ γραфῇ πληρωθῇ 108, 11 ап-пскап к[и]р-и-на τὴν  
 харὰν τὴν ἐμὴν πεπληρωμένην 108, 14 тидкап-л кире-и[он]по-л ἵνα τὸ δικαίωμα  
 πληρωθῇ 115, 9 тап коккап-отш кире-от-п-и M. 15, 5 ἱερόс-и-на  
 кῆ-и-та-лш St. 20, 6 = пресвυτέρων τέλος ап-веека кире-и[а] а[н]по-л  
 St. 31, 14.  
 кискῆ-лш, (кис ки-лш), кῆс ки-лш "until" (preceded by ло); cf. ки "come" and  
 M. *kēl* "boundary." [то]ра кире-лш кῆки-лш ἄχρις οὗ εἰσέλεθ L. 104, 3 кῆ-на  
 токе-лш кискῆ-лш кῆкῆ-лш (sic) ἕως ἂν παρέλθῃ ἡ γῆ 103, 2 до-траиуот-лш  
 кῆкῆ-лш M. 2, 10 εἰλλε-от-ло кῆкῆ-лш M. 17, 4 кῆ-не до-ло кῆкῆ-лока  
 K. 21, 11 εἰλλе-от-ло кῆкῆ-ло K. 34, 2; sim. with кῆкῆ-лш St. 17, 12 де-л-от-ло  
 кῆкῆ-лш St. 18, 12 εἰλλе-от-лш кῆкῆ-ло St. 31, 9.  
 кῆсс. "explain," "loosen," see ко-сс.



кѣсе. (once spelt **кѣсе** K. 19, 14) "church" M. *kissē*; applied to ruined brick-building or church, e. g. *Serrēn kissē* deserted Christian village of Serra el gharb.<sup>1</sup> **марештї кѣсе-ла** M. 2, 16 **тан кѣсе-ла** M. 3, 8 **кѣсе марештї-ш̄ фонділ** M. 4, 5 **ѣсес минан кѣсес-л̄ле** M. 5, 13 **кѣсе-ла** M. 6, 1, 4 **парѣеносот ѣсес марян кѣсел-ло фон-дара** M. 10, 6 **кѣсе-лш̄ дора** M. 15, 6 **кѣсе ѣс-ла** M. 15, 8 **ѣсес мина кѣсена сїон** M. 16, 6 **кѣсе-л̄ле** M. 16, 9 **ѣсес-ло палани** K. 19, 14 **кѣсе-ла** K. 19, 18 St. 13, 1 **л̄сесл-ло** "in the church" K. 20, 16 **кесен тотф-л̄-ло** K. 20, 17 **кѣсе-ло палани** K. 21, 3 **кѣсен напана** K. 24, 14 **кѣсел валлеліменен** K. 28, 7, 13.

Plural **кѣсепотна сотмпорт-ло** St. 25, 4 = **ἐκκλησίας θεμελιος** **кѣсепотна канонасотесен** K. 19, 2.

**кит.** **китр** "clothe" M. *kīdīre* "clothe." **к̄тїка д̄їна кит̄саника** St. 9, 10 **кат̄екка кит̄ р̄енкан** St. 12, 12.

**китт** "clothing" M. *kitti* "clothing." **ѣл̄л̄ к̄тїка** St. 9, 9 **кат̄е-л̄уотн к̄т̄а-ло** (= *γυμνῶν σκέπη*) St. 24, 1.

**-кир, -кирр.** "without" M. *kīne* "be empty" **-kīni** "without." **л̄ос-кирра[.]** **т̄ота-л̄ла тотре д[.]т̄откирраот̄ ес̄пота** **їна г̄енс̄е а̄менптои ка̄ї ак̄ераїои т̄екна тео̄у а̄м̄м̄нта** L. 101, 2-3 **т̄-л̄л̄кирканека а̄севеїас** 104, 7.

**ко.** "have" M. *kō* "possessor" K. D. *koe* "have." **са-л а̄р̄ш̄и ко-а̄фа л̄огон з̄оас̄ е̄п̄е-хонтес** L. 101, 8 **коас̄еке кос̄мос̄ла ма̄к̄т̄ка е̄н т̄ф̄ кос̄м̄ф̄ о̄л̄їїн̄ е̄х̄ете** (ѣх̄ете) 106, 6 **ко-а̄л̄л̄[о]д̄а** **їна е̄х̄ос̄и** 108, 14 **з̄ис̄коп̄ ко-а̄лоеп̄она** M. 1, 12 **кан-коїд̄а** M. 9, 8 **ко-а̄-ло** K. 28, 15 **ко-р̄ис̄си-ко-л̄** St. 33, 4; cf. **ва-д̄и-ко-л̄** St. 33, 8 **ва-д̄и-ко** St. 33, 11; cf. **ко-д̄от̄**, see also (коп̄) **ко-т̄и**.

**ко.** M. *ko* K. *kōl* "alone." **тан ко-кканен от̄кр̄ис̄от̄-л̄** M. 15, 4.

**когир, кокеир.** "strengthen," cf. M. *kogor* "strong;" or "purify," cf. M. *ko* "alone." **ио-ко-кка ко-т̄р̄а-л̄ш̄** (= *ἀδυνάμων δύναμις* SCHÄFER) St. 20, 1 **с̄їпа а̄е-л̄-з̄е он̄ка-н̄-з̄е к̄екка кокеира** K. 25, 13.

**кокеирр.** cf. M. *kauwe* "appear" *kauwe* "open." **т̄-л̄л̄-л̄он̄ а̄р̄д̄и ко-т̄р̄ра-ло** K. 20, 9.

**кокеир.** "purify," (?) see **когир**.

**ко-л̄.** cf. M. *gal* "likeness." (?) **їереос̄ ка-ло ко-ло тан пра-д̄дара-т̄ра** K. 25, 2 **та-ѣс̄от̄... с̄с̄тар̄от̄ ѣс̄с̄и-по ко-ло** gr. 9, 1 **їеїот̄з̄аїд̄с̄реї... д̄еїѣз̄о-л̄уот̄ка ко-ла-т̄рас̄и** K. 30, 12.

**коп̄.** "have," see **ко-т̄и**, **ко**.

**-коп̄но, -копо.** "if," "so soon as," "immediately after;" (?) cf. M. *kan*. (?) **а̄ле-с̄ї... т̄-л̄л̄-л̄... е̄л̄ен-коп̄но а̄с̄и-он̄... от̄тот̄з̄аре** M. 3, 5 **а̄ле-с̄ї ф̄о-л̄... мот̄з̄от̄от̄-коп̄но... д̄от̄ре** M. 5, 2 **ӣс̄с̄и-по-копо... т̄ам̄ис̄ана** M. 10, 9 **з̄от̄ман-копо... ѣс̄с̄на** M. 14, 3 **з̄от̄ман-копо... от̄н̄ис̄ана** M. 14, 7 **тот̄е-копо да-т̄с̄ис̄на** M. 12, 7.

**копт̄.** (?) **копт̄онта с̄и-д̄ам̄ана** K. 23, 5.

**кор.** "wound," cf. D. *kōr*, or for **кор̄е** **кор̄ка е̄то-л̄уот̄н̄а с̄ион̄ і̄а-тор̄ос̄а** St. 4, 12.

**кор.** (?) **та-та-н̄и[.]ф̄[.]и-и-и[.]ӯд̄ [м̄]ѣс̄е-ло о̄ӯд̄е е̄їс̄ к̄ен̄д̄он̄ е̄коп̄їас̄а** L. 101, 10.

**кор̄е.** "feast," "sacrament" M. *korre* "feast," "festival." **кор̄ек̄ с̄їн̄а** M. 10, 3, 8 **с̄и кор̄е ѣс̄с̄от̄ тра-п̄с̄е-л̄-з̄аш̄ п̄-л̄на** K. 19, 9 **с̄и кор̄и ѣс̄с̄ина** gr. 2, 3 **кор̄е** K. 25, 9 **кор̄ана** K. 25, 10 **кор̄ека** (corrected from **кор̄ана**) 25, 13 **кор̄ека** K. 26, 4, 27, 1, 6, 29, 1 **кор̄е е̄т̄ з̄о-л̄л̄ен-нон̄** K. 26, 5 **кор̄ек̄ е̄т̄ен** K. 28, 6 **кор̄ен̄ та-ра-т̄е-ло** K. 30, 4, 5 **с̄ї кор̄ен̄ тра-п̄с̄е-л̄-з̄о н̄с̄и** K. 30, 15.

<sup>1</sup> See p. 4 and s. v. **з̄иш̄и**.

κοκκис. "evil," "harm." κοκκεκαττ-λα̇ εκ τοῦ πονηροῦ L. 109, 1; cf. *kes* "anno" Sen.  
 \*κοσμος (κόσμος). κοσμος-λα̇ εν κόσμῳ L. 101, 6 εν τῷ κόσμῳ 106, 6. 108, 1, 2, 7, 13 κοσ-  
 μοσην τοῦ κόσμου 102, 4. 110, 10 κοσ[μο]ς τὸν κόσμον 106, 8 κοσμοσκα St. 13, 10  
 κοσμος-λα̇ τοτσοττ προ τοῦ τὸν κόσμον εἶναι 107, 2 κοσμος-λο̇ δοσ̇λ εκ τοῦ κόσμου  
 107, 5 κοσμοσι-δοττια̇ περι τοῦ κόσμου 107, 13 κοσμοσι-λο̇ δσ̇λ̇ρα εκ τοῦ κόσμου  
 109, 2, 3 κοσμος-λαττ̇λ̇ εἰς τὸν κόσμον 109, 6, 7 κοσμοσι̇λ̇ [εἰακκοι]νο̇λ̇ ἵνα γινώσκη  
 ὁ κόσμος 110, 4 κοσμ[ος]λ̇-λο̇ν̇ καὶ ὁ κόσμος 110, 12 κοσμοσι̇ οταττο-λα̇ St. 7, 12  
 κοσμος οταττοκα St. 11, 5.

κοτ. κοτεῖν τριτ-λα̇ St. 16, 10.

κοτз. εἰσι̇λ̇ (?) κοτз gr. 13, 3 οτροτε̇λ̇ κοτз gr. 13, 14.

κοτ̇λ̇. "rock," "mountain" M. K. D. *kul*. λ̇πποτ̇ κοτ̇λ̇[з]-зш φοηδ̇λ̇ πόλις ἐπάνω ὄρους  
 κεῖμένη L. 102, 5.

κοτ̇λλ̇. "teach," "learn" M. *kulle* "learn," *kulli kire* "teach." εἰποτι̇ ε̇[κο?]τ̇λ̇[λι]δα  
 καὶ διδάξην οὕτω τοὺς ἀνθρώπους L. 103, 8 εἰτε̇ ηκ-κοτ̇λλ̇λ̇-зал̇ K. 26, 2 цокка  
 κοτ̇λλ̇ipesco gr. 2, 4.

κοτ̇м. cf. *kum* "undertake," "touch," also κοτι "have." δαпка κοτ̇м̇п̇на-ло̇ K. 20, 8.

κοτ̇мποτ̇. "egg" M. *kumbū*, *kombō*. κοτ̇мποτ̇ τοτскапте-ло̇ οτ̇пποτ̇с̇п̇ка M. 3, 6 κοτ̇м̇-  
 ποти̇ κακ̇λ̇ οτεкка M. 3, 12 κοτ̇мποти̇ ἐп̇ета̇ M. 3, 15 κοτ̇мποτ̇ка M. 4, 3 εἶ  
 κοτ̇мποτ̇λ̇ M. 8, 13 κοτ̇мποτ̇ εἶ таппа κ̇п̇с̇λ̇ M. 12, 2.

κοти, κοи, κοφ. M. *kune* "have." κοп̇ко̇λ̇-λш̇ ἵνα ἔχητε 106, 6 сетаτ̇т̇-он̇ κοи̇ мен̇па-  
 λш̇ M. 2, 1 εἰπ̇и̇ κο[и]κοаппо̇λ̇ (?) St. 16, 5 οτ̇п̇тека̇ κοп̇ам̇с̇ш̇ K. 24, 2 ε̇з̇ка̇ ε̇з̇-зал̇  
 κοти̇λ̇ St. 7, 9 сат̇т̇роска̇ а̇ι̇-зал̇ κοти̇λ̇ St. 10, 4 οτ̇тра̇ κοти̇η̇ . . . [з̇о?]т̇м̇ма̇  
 коти̇на gr. 10, 5 φοкоτ̇ . . . з̇оти̇ кот̇с̇с̇ка L. 107, 3 π̇υ̇т̇т̇ κοηδ̇ι̇λ̇οτ̇на-нои̇ ωс̇  
 φωσ̇т̇а̇рес̇ 101, 7 т̇ερεт̇от̇ка̇ коф̇дра̇ (voc.) gr. 4, 1; see also ко, κοт̇м.

κοτ̇р. "be willing," "be glad," cf. M. K. D. *gurre* "rejoice," "be pleased." φοз̇λ̇-ло̇и̇  
 тапа̇λ̇-ло̇ кот̇ра̇-ло̇ етаппа K. 21, 13 кот̇ра̇λ̇ т̇δ̇д̇н̇ас̇и̇ K. 22, 2 кот̇р̇рап̇-ло̇  
 а̇т̇от̇δ̇анас̇ш̇ K. 22, 12 кот̇рапп̇ St. 33, 10.

κοτ̇рк. "think," "thought." [з̇а̇з̇п̇ ε̇]ε̇ε̇ποτ̇[на̇ ко]т̇рк̇ οτ̇ди̇к̇[и̇]пп̇ас̇и̇ τ̇а̇ т̇н̇с̇ сар̇к̇όс̇ φο-  
 νοῦс̇и̇ 115, 13 з̇а̇з̇п̇ кот̇рки̇[. . .] с̇ε̇т̇арт̇п̇ кот̇рки̇-он̇ τ̇ὸ γὰρ φ̇ρό̇н̇η̇μα̇ т̇н̇с̇ сар̇к̇όс̇ . . .  
 τ̇ὸ δ̇ε̇ φ̇ρό̇н̇η̇μα̇ τοῦ π̇νεῦ̇μα̇т̇ос̇ 115, 14-15.

кот̇с̇с̇, к̇с̇с̇. "loosen," "explain" M. K. *kusse* "loosen." ε̇п̇с̇[и̇]з̇на̇ . . . мен̇к̇л̇ οτεкка  
 кот̇с̇[са̇]з̇ ὃс̇ ε̇ан̇ ο̇н̇ λ̇́ч̇с̇η̇ м̇и̇ан̇, etc. L. 103, 7 т̇п̇р̇та̇ к̇с̇с̇т̇ак̇ен̇ K. 29, 14.

кот̇с̇с̇. see कोти "have."

кот̇т̇. "stand up" M. K. *kutte*. на̇ла̇ кот̇тта̇ φοηδα M. 12, 6.

кот̇д̇д̇. "enter," "creep in." (?) тап̇ а̇ε̇λ̇-ла̇ кот̇д̇дра̇ то̇роп̇ K. 27, 9.

коф. "face" M. K. D. *koñ*. коф̇λ̇а̇т̇λ̇ле̇ St. 9, 3 коф̇-п̇с̇с̇-ко̇л̇ St. 33, 4.

коф. see कोти.

код̇ир̇. "seed" M. *kojir* "corn," "seed." ε̇т̇к̇п̇ код̇р̇ка M. 6, 7 пар̇рен̇ код̇ра̇ K. 21, 9  
 код̇р̇ри̇от̇на̇ а̇рот̇ε̇т̇та̇-ло̇ St. 23, 1.

код̇от̇. "convey," (?) cf. K. *kujure* "lay on" or from ко "have" and доτ̇ "go." φ̇ί̇λο̇з̇ε̇  
 π̇ти̇-т̇λ̇ле̇ а̇̇ε̇к̇' ε̇з̇-зал̇ код̇от̇с̇с̇ш̇ M. 5, 9.

код̇д̇. код̇д̇с̇с̇о gr. 2, 3.

\*к̇т̇р̇i̇а̇ке̇. "Sunday" (κυριακή) M. K. D. *kiragē* M. *kiragēn-ug* "Sunday." к̇т̇р̇i̇а̇кен̇ οт̇коτ̇р̇  
 е̇п̇и̇η̇ кои̇ M. 9, 16 к̇т̇р̇i̇а̇кен̇ ε̇т̇коτ̇р̇-ро̇ K. 31, 15 к̇т̇р̇i̇а̇кен̇ οт̇к̇п̇ з̇от̇т̇т̇от̇-ло̇  
 K. 33, 9.

-λα. "in" of place, "amongst" of people and things M. -l, -lā "in," changing to rā, nā after r and n. "in" of place κοσμος-λα ἐν κοσμῳ L. 101, 6 ἐν τῷ κοσμῳ 108, 1, 2, 6, 13  
 ρηποτ οσελ-λα M. 1, 6 ταν ρου-λα M. 2, 5 ταν ἀε'λ-λα M. 2, 4 κῆσε-λα 2, 16.  
 3, 8 υακηπατ-λα ἐν μέσῳ L. 101, 5 μελχισεδεκῆ [. ]ε κεσαδ-λακα κατὰ τὴν τάξιν  
 Μελχισεδέκ (objective) 106, 3 "among" of persons and things εἰρησοτ-λα εἰν ἐν οἱς  
 101, 5-6 εἰ τερσοτ-λα μεκινλ οσεκκα μιὰν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων  
 103, 6 δι ροστραποσοτ-λα M. 3, 3 "from in" τεε'α-λα φοκαδενα (οὐ μὴ) παρέλθῃ  
 ἀπὸ τοῦ νόμου L. 103, 4 κοκεκατ'λὰ ἐκ τοῦ πονηροῦ 109, 2 "(to) in" ταν κισσε-  
 λα οστορσαρε M. 3, 8 cf. also λα-ε'λ "towards" λα-τορσοτ "before."

\*λακoc. λα'κοσοτ οσελ K. 24, 13.

Λεκηκ. see εἰκηκ.

-λη, -λε. copula 1<sup>st</sup> and 2<sup>nd</sup> sing. with participle. τεκκοκ [οηδα]ρα-λη καὶ ἀγάπησας  
 αὐτοῦς L. 110, 6 εἰ-λε εἰληνoc εἰλ-λη M. 6, 1 εταρτα[καρρ]λ-λη εἰ σπένδομαι  
 101, 12 ροτκ'αρρλ-λε M. 6, 5-6; also υαέρηνλ-λη (for μη?) gr. 9, 5; cf. -λο,  
 -λην, -λε.

\*λυχχηναν (ΛΥΧΝΙΔΙΟΝ). λυχχηναν-λε ἢ τε λυχνία L. 111, 4.

-λο, -λιν, also -но, -ро after π, ρ; ἵσταρια[η]-но L. 113, 2 μῆμιν-но, οσκοτρ-ρο M.  
 11, 13. 31, 16 οσκοτρ-ρην gr. 4, 2 "in" of place and time, "among" of things and  
 persons, etc., agreeing with the use of -λα "in" of place τος-λο δοσιτοτ ραρρ[α]  
 ἐν γαστρί ἔξει L. 100, 2 ἐπολεμη ἵσταρια[η]-но ἐν Βηθεεὲμ τῆς Ἰουδαίας 113, 2  
 μαμιν-οσκ-λο ἐν τῇ ἀνατολῇ 113, 7 ἐ-λο ποῦ; 113, 5 εἰε-λὸ ποῦ; 113, 13 "in"  
 of time τατκα μῆμιν-η[ο?] πάντοτε L. 100, 14 οσκρινοτ-λιν ἐν ταῖς ἡμέραις 105, 11  
 τατκ-λιν ὅτε 108, 7 οσκρινοτ-λιν ἐν ἡμέραις 113, 2 εἰλιντε-λο-εἰον ὅτε δὲ ἦλθε  
 τὸ πλῆρωμα 112, 8 "among" of time οσκρινοτ-λιν οσελ-λο M. 2, 10 "from in"  
 ραλοτ'λ-λο ιικκεν διεγερεῖς ἀπὸ τοῦ ὕπνου L. 100, 6 μαμιν-οσκ-λὸ ταρα ἀπὸ ἀνα-  
 τολῶν 113, 3 κοσμος-λο δοσλ ἐκ τοῦ κόσμου 107, 5 κοσμοσι-λο δισάρα ἐκ τοῦ κόσμου  
 109, 4 παρθεнос-λο οσινιστακα γενόμενον ἐκ γυναικός 112, 9 "in" more generally  
 εἰ-τριν-λο ὥστε "wherefore" L. 100, 13 ἐσοτ οσελ-λιν ἐν ἐτέρῳ (λέγει) 105, 8  
 οτρ-ρην ἐαυτῷ 105, 1-2 ἀλε-παδδαλ-λιν ἀληθῶς 107, 10 ἀλε-λο ἐν ἀληθείᾳ 109, 10  
 [τα]να μῆμιν-но πάντοθεν 111, 11 μιναι μῆναι-λο κατὰ μέρος 112, 1 "(to) in"  
 ρου-λο δορα καὶ M. 12, 4; see also -λιν, -καλο, -τορσοτ, -τδο.

-λο, -λιν, changing to -но after π: οσινιν-но 100, 3. emphasizing particle; copula  
 [η]εστακολ κρινε[κον]ηολ-λιν ἵνα πληρωθῇ τὸ ρηθὲν L. 100, 1 παρθενοσιλ-λε ...  
 δοσιτοτ-ραρρ[α] ἢ παρθένος ἐν γαστρί ἔξει 100, 2 οσινιν-но τέεεται 100, 3 τιλλιλ-  
 λιν εα-δαλ μεθ' ἡμῶν ὁ θεός 100, 5 [ε]ιάρτενρ μεννα-λιν οὐκ ἐγινωσκεν 100, 10  
 [ε]δ[μ]ῆσε-λο οὐδὲ ... ἐκοπίασα 101, 11 ἐρελ οτέρασι μενκερα-λιν εἰς οὐδὲν ἰσχύει  
 εἶτι 102, 2 εἰρ μεντα-λο οὐ δύνатаι 102, 5 εἰν-но αὕτη 104, 27 οσινιαεσοτ-λιν  
 ἐχοροί 104, 11 οντακρ[α]σοτ-λιν ἀγαπητοί 104, 12 σκαρινρα-λο οὐτῳ 104, 4. 105, 4  
 αἰ-λο ... οσινιара ἐγὼ ... γεγέννηκα 105, 7, cf. 108, 7 κοηκολ-λιν ἵνα εχhte 106, 6  
 ἡμιν-λ-λο κῆρα ἐλήλυθεν ἡ ὥρα 106, 11 εἰναιοτ-λο σοί ἦσαν 107, 6 ετα-λο ελαβον  
 107, 10 τει δορριά-λο περὶ αὐτῶν 107, 13 ροτμιν-λιν οὐκέτι εἰμί 108, 1 κοσμος-  
 λα-λο ἐν τῷ κόσμῳ 108, 2 ραμιν-μεννα-λιν οὐ(δεῖς) ἀπώλετο 108, 10 ερελλ-λε-λο  
 πρὸς σε 108, 12 εἰν-μ[η]νε-λο οὐ ... ἐρωτῶ 109, 12 εἰαρ μενα-λιν οὐκ ἐγνώ  
 110, 13 ερεα-λο нестаконя λέγεται ἀγία 111, 6 ερεαδ-λο οκτανιὰ ἢ λεγόμενι ἀγία  
 111, 9 σκαρα-λο οὕτως ἦν 112, 3 εεαρινна-λε τὸ πνεῦμα 112, 13.



-λογο (in K.), λοκο, λοκω, λωκω "in," "through," "by means of," "(more) than" M. -logo  
 εἰ-ταρ-λοκω ἐν τῷ ὀνόματί σου L. 108, 4, 8 -δεκεν ταρ-λοκω M. 16, 1 εἰπ[α]  
 ἄλε-λοκο ἐν τῇ ἀληθείᾳ σου 109, 5 τει σαλ-λωκω διὰ τοῦ λόγου αὐτῶν 109, 12  
 τῷ λω-λογο εἰαν K. 26, 11 ἀκοσα μῦσαντος-λογο εἰα K. 30, 7 οτελ-λοκο St. 15, 1.

μα. see μα-λω.

ματ. (cf. μακ?) "suffer." (?) μαυρεν επεε τοῦ ἁλφανασι ἀλλὰ θαρσεῖτε L. 106, 7 ματ  
 υρεν-πον M. 5, 5 ματῖ κοπ' επεε M. 6, 13 ταῖνα ματσελ-δε St. 1, 6.

μαзда. маздакад епзѣмана K. 23, 8.

μασιτ. παραειςοςот масѣтѣна St. 14, 14.

μαικ. "shame." (?) тап деλ-ла маік арісна M. 2, 4 μαικεν σαλαυοεεῖ St. 8, 11.

макан. used with imperatives. ἐλ-он μακαν ἐ εἰτα ... ατοσδанаσι K. 22, 9 ἐλ-он  
 макан ... паδанаσι K. 25, 4 макан тῷ λω εσанасо K. 33, 4.

мак. (?) маѣтка елѣиγιν L. 106, 6-7 апамактот дѣмλ-ло ек пасѡн тѡн елѣѣѡн мой gr.  
 2, 9, cf. ματ.

μαλλ. μετε τῆρα δε ποτ маλλαура де κεηна γενεᾶς σκολιάς καὶ διεστραμμένης L. 101, 4.

μαλλε. cf. M. *malle* "all." εἰ-κετα μαλλε K. 23, 12.

μα-λω. "by power," "by grace," (?) "from." (?) εἰρηι μα-λω ... αἶνα ατλосе M. 11, 6  
 φοσот апиλ-ло-εἰ ма-ло торраси M. 11, 14 таріо ма-ло тора St. 16, 1.

мам. "curse," "impiety." (?) тει मामा मृषानुसक-он St. 10, 7.

μαμис[.]καττα(?) "impious." (?) ἱοτσαіосρι каиτ[.]каεиотна St. 8, 7.

мап. "that" M. K. D. *man* "he," "it," "that." мап етῷ M. 2, 12. 3, 14 мап котм-  
 потка M. 4, 3. 8, 7 мап кесе-ла M. 6, 4 мап зпннι ταδ-αш M. 9, 15 мап оѣдка  
 M. 11, 15 мап етн M. 12, 4 мап етῷ-лон M. 12, 16. 15, 3 мап от[кот]р(?) St.  
 16, 9 absolute мап-по M. 5, 10 probably also мапка-си K. 27, 14 мапн еанака  
 K. 32, 3, cf. K. 22, 14 plural also мпннотна кᾰкеῖνοι L. 110, 8.

\*мапна (MÁNNA). мапнан аτᾰ δα[. . .] εχοуса τὸ ΜΆΝΝΑ L. 111, 13.

\*μαρμαο. see αλλῖλостя.

\*μαρταρικон. see матарикон.

\*μαρτυρος. μαρτυροςот еѣсот мпнапа M. 1, 2 μαρτυροсрнотна ἰρα[ ]та-ло (= MAP-  
 ΤΥΡΩΝ ΚΑΨΧΗΜΑ) St. 22, 1.

маса. cf. M. *mas* "good" K. 33, 1.

маст. маста тездесн gr. 4, 7.

\*матар. "witness," cf. Eg. *mtr* Copt. (Boh.) меоре "witness" and ΜΑΡΤΥΡΕῖΝ. ατ-до  
 матара[а]со Sale 14 ма after names of witnesses Sale 15-22 матарикон cf. MAP-  
 ΤΥΡΙΚΟΝ "hymn to a martyr." εсc матарикон отлупнасо K. 31, 4, same with маp-  
 тарикон K. 24, 11.

матта. ака маттака кпра етῷ-мисш gr. 4, 2.

матто. "east" M. *matto*. серрен маттон ἱηсотсcіа St. 34, 2.

маѣк. ταδн маѣкδ-де K. 32, 14.

маф. "eye" M. *mān*. тап мафн тр[\*ка] τοῦс οφθαλμοῦс αὐτοῦ L. 106, 9 мафн трис  
 во[т fr. 2а аповтн мафῷ-лон M. 10, 13.

\*мащ. "measuring vessel" Sah. маще "balance." мащ[ ] тащн ὑπὸ τὸν μόδιον L. 102, 7.

маша. "sun" M. *maša*, *mašar* K. *masil*. машал-оск-ло тара ἀπὸ ἀνατολῶν L. 113, 3  
 машал-оск-ло ἐн τῇ ἀνατολῇ 113, 7.



μεα, μεαα. ἀοτᾶ' φιλοζηνιτι-υᾶ δοαα μεααατοᾶ' M. 4, 8 *venitatorum* μεααᾶ *radica* K. 20, 14 μεααᾶ [...]αα St. 30, 5 *amot* μεαερανοᾶ-λο *akiz-ao* K. 32, 1, see *μιαα*.

\*μεαδοσι. "service," "servant" Sah. *μῆτ-σαραν*(?) "service" (Crum, *Kopt. Rechtsurk.*) μεαδοσι-ταλ οτελ-ααλ M. 4, 1 *tan* μεαδοσι-τααα-ααλ M. 7, 8 μεαδοσιᾶ *ταεινοᾶ* M. 2, 8. 14, 9 *en* μεαδοσιᾶ *ταεινοσι-κεταλ* M. 13, 11 *tan* μεαδοσιᾶ *ταεινοσικεταλλε* *ειοι* M. 14, 16 plural *tan* μεαδοσινοᾶ-δε *κεκα* M. 15, 14 *e* *an* μεαδιενοᾶ St. 5, 11 μεαδινοᾶ ἐσοτι-αερα-λο St. 26, 4.

μεκι. "scrap," "small piece."(?) *en* τεαροᾶ-λα *μεκιᾶ* οτεκα *μῖαν τῶν ἐντολῶν τοῦ-των τῶν ἐλαχίστων* L. 103, 6 *tei* *μεκιεσι-λεδοσι* K. 28, 2.

μεи (μιν, μεи). "not to be" negative verb. corresponding to positive *ει, ειη* "to be" (cf. REINISCH, *Spr. Sty. d. Nub.* p. 29); M. K. D. *men, mun.* [ε]ἰαριᾶ-ειρ-μεиη-λσι οὔκ ἐγίνωσκεν αὐτὴν L. 100, 10 *ειαδι-μεи*[...]η *oti* οὔκ ἔδραμον 101, 9-10 [ε]δ[μ]ῆ-λσι οὔ(κ) ἐκοπίασα 101, 11 *εἴεᾶ* οὔερα *μεиηερα-λο* εἰς οὐδὲν ἰσχύει ἔτι 102, 2, cf. *μεиηερα*-[λο] 102, 8 *ειρι-μεиτα-ло* οὔ δύνатаι 102, 5 *εοки* *ет-μεиηερα-ло* οὔ λαμβάνει τὴν τίμην 105, 2 *εοκετιᾶ* *μεиηηα* οὔκ ἐδόξεσε 105, 5 *сει[и]* *μ]ηε-εο* 107, 14 *αοтμ-μινηε-λσι* οὔκ εἰμί 108, 1 *αηиη* *μεиηηα-λσι* οὔ(κ) ἀπώλετο 108, 10 *сειи* *μ]ηεси* οὔκ ἐρωτῶ 109, 1 *κοσμοσι-ло* *διᾶρα* *ειοи* *μινηε-λσι* ἐκ τοῦ κόσμου οὔκ εἰςί 109, 3 *αηиη* ... *διᾶρα* *μεиηηи* *κελλи* καθὼς ἐγὼ ἐκ ... οὔκ εἰμί 109, 4 *ει]αρι* *μεиηα-λσι* οὔκ ἔγνω 110, 13 *несиᾶ* *αοтμ* *μεиηεси* οὔκ ἔστι *n̄n* λέγειν 112, 2 *οτιηηα* *μεиηηα-λσι* M. 1, 9 *кои* *μεиηηα-λσι* M. 2, 2 *αηи* *μ]ηηαῖ* M. 9, 1 *т̄р* *μεи* *ηηиηο* K. 20, 3 *к̄у-м̄εси* *εи* *м̄εсиηα* K. 20, 5 *μηα* *οᾶηи* *μεиηε* K. 21, 16 *αηиηα* *κοтμ* *μινηηα-λσι* K. 20, 8 *εἰ* *μεиηηηα-ло* K. 22, 8 *μεиηη* *он* *таηηαττα-μη* K. 25, 14 *кеи* *μεиηη* K. 26, 4 *μεиηη* *он* *εи* *караερα* K. 26, 12 *εεηεи* *μεиηηηο* K. 26, 9 *μоре* *μεиᾶ* K. 27, 7 *μори* *μινηη* K. 27, 13 *εαλλεи* *μινηиη* K. 28, 14 *εт̄* *μινηηα-ло* K. 29, 7 *οᾶηи* *μινᾶ* K. 29, 6 *ψαηи* *μεиηη* K. 29, 10 *μεиηηηη-он* St. 12, 11 *п̄с̄иηηδ* *μεиηηε-ло* St. 15, 3 *εиηα* *нес* *μινηηηηηα* St. 3, 9 *αεки-εῗ* *м̄εε-ло* St. 6, 3 *αεки* *εῗ* *μεиηηε-ло* St. 6, 5 *κηиηα* *εῗηα-μиси* gr. 4, 3.

μεт. *ηαηα* *εᾶ* *μεηα* *с[и]η* Sale 5.

μεте. "generation."(?) *μεте* *т̄ερα* *αε* *п̄от* *γενεᾶς* *σκολιᾶς* (καὶ) L. 101, 4.

μεт. (?) "destruction." *т̄ᾶ*[*λιν*] *φ̄ριτοσηα* *μεт[.]ηε-ло* (ἀεθῶν ἀπώλεια) St. 26, 7, cf. *μηт*.

μεтα. "seek."(?) *αи* *м̄εтαα* *εοαка* *τοηαεиα* .. *ἐξεζητήσα* *τὸν κύριον* gr. 2, 8 *μεтαи* *εοτη[α]* *εεηεαττα-ло* St. 23, 6 = ἀπόρων εὐπορία? *αηди* *каηηα* *μεтαᾶηηα* gr. 4, 5.

μεδδ. "stand."(?) *оки* *μεδδα* *εондеи* [*ηατοσηα*] ἕως ἐστάθη L. 114, 13.

μη. copula? cf. K. -*ma, -m* M. *amē* REINISCH § 306, *mene* in LEPSIUS. *αη* *τοηα* *μη* *с[и]* *οᾶ* *γῖος* *μου* *εἰ* *сү* L. 105, 6 *εиηиη* *ιερεε* ... *сү* *ιερεῦс* ... 105, 9 *εᾶ-αε* *ἀετταηαηα* *μη* M. 6, 12 *ε̄εε-ло* *ηαᾶα* *μη* K. 19, 14 *к̄εε-ло* *ηαᾶα* *μη* K. 21, 4 *т̄ᾶηηηα* [....] *т̄ᾶηηα* *μηᾶ* K. 22, 2 *таηηηαττα* *μη* K. 26, 1 *ηαττα* *μη* K. 27, 14 *κοηηηα* *εиηα* *т̄ηηα* *μη* K. 26, 5 *αοηαкиηη* *εиηα* *μη* K. 33, 11 *αροᾶ* *αηηαηα* *μη* St. 29, 4 *тароᾶ* *εηηα* *μη* St. 31, 11 *тароᾶ* *т̄ηηα* *μη* gr. 9, 2, cf. *λη*.

μηт. "vanish."(?) *ε̄εεᾶ* *μηηηαηηα* *ε̄εηηα* M. 14, 4, cf. *μεт*.

μιαα. "condemn." *ε]αηηηα* *μιααон*[...] *κατέκρινε* *τὴν ἁμαρτίαν* L. 115, 8 *εἰοᾶηηα-ααᾶ* *μᾶα* *εиηα* K. 28, 3.

μιαα. "be full" M. *midde* "be full" *middon* "full." *αη* *αυᾶ*(?) *μιααηηα* *ἐν τῷ στόματι* *μου* gr. 2, 6, see *μεαα*.

μια. cf. M. *bōde* K. *mire* "run." *μιαᾶηи* *μηαηηηα* *εαᾶηηηηα* M. 13, 1, cf. also *μιααοᾶ*.

μιν. "what?" M. K. D. *min*. μῖνα δολλῖναῖ M. 5, 10 μῖν ἀταρρῖνα M. 6, 2 μῖκα εἰ-δαλ ἀταρρε M. 11, 12 μῖ ἀταναραά K. 27, 5 adjectival δοτρί μῖ-ποδοτρί St. 7, 4.

μιν. see μαν.

μιναι. "piece." (?) μιναι μῖναι-λο κατὰ μέρος L. 112, 1.

μυρ, μευρ. "barren" M. *mūr*, *miri* "new," "virgin," in REINISCH "barren" of women. ταρον μυρα M. 1, 8 μευραυοτε-λσι M. 2, 7.

μυτε. μῆτε εἴκειε · ισοτ[η]τοσκα K. 32, 11.

μῦμυαν. "all," "every" (the preceding word is in the singular and takes the ending -α, cf. μαλλε), τατκα μῦμυαν-η[ο] πάντοτε L. 100, 14, so also M. 17, 2 K. 31, 3 ταδα μῦμυανκα πάχης σαρκός L. 106, 13 εἶ τακκα τῶδισπὰ μ[ῦ]μυανκα πᾶν ὃ δέδωκας αὐτῷ 106, 14 αἶκα τῶδισπὰ μ[ῦ]μυ[α]νκα πάντα ὅσα δέδωκας μοι 107, 8 πῆτετειρα μῦμυαντοσθι τῶν πιστεύοντων 109, 13 ]ταπα μῦμυαν-πο πάντοθεν 111, 11 ἀρχῆς ἐρεόσα μῦμυαντοσθ[α]-[α]ε πάντας τοὺς ἀρχιερεῖς (καὶ) 113, 11 οσικρα μῦμυαν-πο M. 16, 5 εἰτα μῦμυανα-σπ K. 22, 4 εἰε μῦμυαντοσθλοи K. 32, 6 μῆστιρα μῦμυανκα St. 5, 2 τ[ε]εἰα μῦμυανατοσέσπ St. 8, 6 εαλα μῦμυανατοσέсπ St. 9, 12 тен मामा μῦμυαντοσθ-он St. 10, 8 εἰα μῦ[μ]υα]ντοσ-τ'λλε St. 32, 5 ακοσса μῦμυαντοσθλοσ K. 30, 7.

μυδрик. μυδрик-ло παδανаси K. 24, 5 μυδрик'л' αεταρικα K. 24, 6 μυδрик-ло παδанасо K. 25, 7.

μυδρ, μευδρ. μευδραυοτ επαῦμανα K. 23, 2 μυδρ επαῦμανα K. 23, 10.

μυ[...]. μυ[...].κα ατοσ[.]αν οσκοτ[р]ο ατοσсαν St. 33, 4.

μνα. Lat. *nonne*? мна σθλери менаке K. 21, 15 мна εἰροτ . . . αατεиαι K. 26, 10.

-μον. "and" for он. εἶ-μον (сπ-μον?) αῖτη δέ ἐστιν L. 106, 16 тен δοτριά-мон καὶ ὑπὲρ αὐτῶν 109, 8-9.

μον. "hate," "reject" M. *mōne*, cf. он "love." ]монδ[ ἐμίχсεν αὐτοῦς L. 108, 16 ρарм'л-допика монe сппнедоτρί K. 20, 12 εἶ мона επαῦμανα K. 23, 7.

мор. "dismiss," (?) or "necessity," (?) cf. M. K. D. *mōre* "bind." морен паотка K. 27, 3 кѣска морі мен'л' паладшросп K. 27, 1 кѣс'л' морі мшии патта-ми K. 27, 13.

мор. "without." (?) -ακεε'л' мор'л' [χωρίς (γογγυσμῶν) καὶ (διαλογισμῶν) L. 101, 2.

μοτ'αот. "preserve." (?) εοα'л' αἶκα μοτ'αототкои-по M. 5, 1 αот'εотт'р'і'носка моτ'αот'α-лш (νηπίων φύλαξ SCHÄFER) St. 19, 12, cf. also мга.

мошнт. мошнт-лш паданасо K. 23, 13.

мошрт. "warn," cf. M. *mūre* "repel." таκк[а] мошртаτ[.εс]п' ке'л'лика ὡс προσέτασεν αὐτῷ L. 100, 8 мошрта αenna gr. 4, 5.

мошрт. "horse" M. *murti*. мошртос εот'лоотка M. 10, 16 мошрт'а-аш аи'л' M. 12, 9.

\*μῆστιр (μυστήριον). μῆστιроτ εἰра песимпанка St. 3, 8 μῆстира μῦμυанка St. 5, 2. μῆстироτ εἶка εεгаотка St. 5, 1 μῆстирка St. 7, 3.

насе. see токипате "peace."

-но. for -ло after н.

-нои. postposition after substantives in genitive -на "like." пурт коηδ'ι'л'отска-нои ὡс φωστήрес L. 101, 7 ἀρшп'а-нои каа́пер καὶ Ἀар'ων 105, 3-4 after verbs "when," "whereas," (?) "if;" (?) cf. M. -*kan-gōn*, *kan-nōn* "if." ἐλεи-нои ἐπ'αν δέ εἵρηте L. 114, 8 магрен-нои M. 5, 5 ошнре'енсн-нои M. 6, 9 кен-нои M. 15, 8 ага т'кеи-нои K. 25, 8 коракa етен-нои K. 25, 10 εἶ α'ол'лен-нои K. 26, 6 еттен-

нои K. 27, 2  $\epsilon[\iota]\acute{\alpha}\rho\iota \alpha\sigma\lambda\lambda\epsilon\upsilon\eta\text{-}\nu\omicron\iota$  ( $\epsilon\acute{\iota} \theta\acute{\epsilon}\lambda\epsilon\iota\varsigma \gamma\acute{\nu}\omega\eta\alpha\iota$ ) St. 18, 10 with different subject from main verb  $\sigma\tau\kappa\omicron\tau\epsilon \alpha\iota\epsilon\lambda' \alpha\sigma\tau\alpha\kappa\omicron\iota\text{-}\nu\omicron\iota$  M. 3, 10  $\sigma\tau\kappa\iota \alpha\iota\epsilon\upsilon\sigma\tau\acute{\alpha} \epsilon\omicron\kappa\alpha\delta\omicron\rho\omicron\tau\alpha\iota\text{-}\nu\omicron\iota$  M. 7, 15  $\kappa\tau\epsilon\tau\alpha\kappa\epsilon\iota \sigma\tau\kappa\omicron\tau\epsilon \epsilon\pi\eta\text{-}\nu\omicron\iota$  M. 10, 1  $\sigma\lambda\lambda\iota\epsilon\epsilon\alpha\iota\text{-}\nu\omicron\iota$  St. 9, 1; cf.  $\alpha\iota\epsilon\iota\kappa\text{-}\omicron\iota \kappa\alpha\alpha\text{-}\lambda\omicron\epsilon\iota\mu\omicron\iota\alpha$  M. 1, 12-2, 1.

- $\nu\omicron\iota$ . for - $\omicron\iota$  q. v.

$\sigma\epsilon\delta\iota$ ,  $\sigma\epsilon\delta\iota$ . "man," "husband" M. *ogoj* K. *ogij*.  $\epsilon\pi\ \sigma\upsilon\delta\bar{\alpha}$  M. 7, 2  $\sigma\upsilon\delta\iota\lambda\text{-}\lambda\omicron\iota$  M. 8, 2  $\mu\alpha\pi\ \omicron\bar{\upsilon}.\delta\kappa\alpha$  M. 11, 15  $\tau\alpha\iota \sigma\upsilon\delta\bar{\alpha}\text{-}\alpha\epsilon$  M. 10, 13  $\sigma\upsilon\epsilon\iota\delta\epsilon\iota\epsilon\iota\text{-}\omicron\iota$  K. 32, 9  $\omicron\upsilon\epsilon\iota\delta\text{-}\kappa\bar{\varphi}\rho\iota\sigma\tau\eta\alpha$   $\tau\iota\tau\eta\alpha\epsilon\pi\alpha\text{-}\lambda\iota$  (=  $\pi\rho\omicron\sigma\tau\acute{\alpha}\tau\eta\varsigma \chi\eta\rho\omega\eta$ ) St. 26, 1  $\omicron\upsilon\epsilon\iota\delta\delta\omicron\tau\ \tau\bar{\alpha}\bar{\alpha}\bar{\alpha}\ \sigma\eta\bar{\alpha}$  St. 32, 9.

$\sigma\alpha\alpha\iota$ . "sick" M. K. D. *oddi*.  $\sigma\alpha\alpha\bar{\lambda}\nu\omicron[\iota]\alpha$   $\iota\alpha\tau\omicron\rho\iota\sigma\alpha\text{-}\lambda\iota$  (=  $\nu\omicron\sigma\omicron\acute{\upsilon}\nu\tau\omega\eta \iota\alpha\tau\rho\acute{\omicron}\varsigma$ ) St. 20, 3.

$\sigma\alpha\varphi$ .  $\sigma\alpha\varphi\ \omicron\sigma\alpha\delta\iota\epsilon\upsilon$   $\beta\lambda\eta\theta\bar{\epsilon}\eta \epsilon\bar{\zeta}\omega$  L. 102, 2.

$\sigma\epsilon\iota$ . "oppress." (?)  $\omicron\epsilon\iota\tau\alpha\kappa\omicron\lambda\upsilon\sigma\tau\eta\alpha \epsilon\epsilon\sigma\tau\iota\text{-}\alpha\epsilon\pi\alpha\text{-}\lambda\omicron$  St. 26, 8; cf.  $\theta\lambda\iota\beta\omicron\mu\acute{\epsilon}\nu\omega\eta \acute{\alpha}\nu\epsilon\varsigma\iota\varsigma$ .

$\sigma\epsilon\iota\kappa\iota$ .  $\sigma\epsilon\iota\kappa\bar{\alpha}\lambda\upsilon\sigma\tau\eta\alpha \alpha\alpha\alpha\text{-}\lambda\omicron$  St. 24, 11.

$\omicron\iota$ . "call," "summon," "name" M. *ogire*.  $\tau\alpha\iota \tau\alpha\upsilon\tau\bar{\epsilon}\kappa\alpha \epsilon\mu\mu\alpha\pi\omicron\tau\eta\lambda\alpha \omicron\kappa\alpha\rho\rho\alpha\mu\acute{\alpha}\ \kappa\alpha\iota \kappa\alpha\lambda\acute{\epsilon}\sigma\upsilon\varsigma\iota\iota \tau\bar{\omicron} \theta\bar{\omicron}\nu\omicron\mu\alpha \acute{\alpha}\gamma\tau\bar{\omicron}\ \epsilon\mu\mu\alpha\pi\omicron\gamma\eta\lambda$  L. 100, 4  $\tau\alpha[\iota \tau\alpha\epsilon\kappa\alpha] \iota\eta\epsilon\sigma\tau[\epsilon\iota\alpha \omicron\iota\epsilon] \iota$  ( $\epsilon\bar{\omega}\varsigma \omicron\bar{\gamma}$ )  $\acute{\epsilon}\kappa\acute{\alpha}\lambda\epsilon\varsigma\epsilon \tau\bar{\omicron} \theta\bar{\omicron}\nu\omicron\mu\alpha \acute{\alpha}\gamma\tau\bar{\omicron}\ \iota\eta\epsilon\sigma\tau\bar{\omicron}$  100, 12. 112, 5  $\alpha\rho[\chi] \iota\eta\iota\epsilon\rho\acute{\epsilon}\delta\epsilon\alpha\bar{\alpha} \omicron\kappa\tau\alpha\iota\alpha \pi\rho\omicron\sigma\alpha\text{-}\gamma\omicron\rho\epsilon\upsilon\theta\epsilon\iota\varsigma \acute{\alpha}\rho\chi\iota\epsilon\rho\epsilon\upsilon\varsigma$  106, 2  $\epsilon\bar{\tau}\epsilon\alpha\bar{\alpha}\text{-}\lambda\omicron \omicron\kappa\tau\alpha\kappa\iota\bar{\alpha} \eta \lambda\epsilon\gamma\omicron\mu\acute{\epsilon}\nu\eta \acute{\alpha}\gamma\iota\alpha$  111, 9  $\tau\alpha\iota \tau\alpha\epsilon\tau\bar{\epsilon}\kappa\alpha \mu\iota\mu\alpha\bar{\alpha} \omicron\kappa\epsilon\sigma\iota$  M. 13, 11  $\tau\alpha\iota \tau\alpha\epsilon\tau\bar{\epsilon}\kappa\omicron\iota \omicron\kappa\iota\sigma\iota\alpha \mu\iota\mu\alpha\bar{\alpha}$  M. 14, 14 "summon"  $\omicron\kappa\tau\alpha\text{-}\kappa\omicron\lambda\epsilon\iota\kappa\iota$   $\acute{\alpha}\lambda\lambda\bar{\alpha} \delta\ \kappa\alpha\lambda\omicron\acute{\upsilon}\mu\epsilon\mu\omicron\varsigma$  105, 3.

$\omicron\iota\kappa\alpha\iota\iota$  "voice"  $\omicron\iota\kappa\alpha\iota\iota\text{-}\alpha\epsilon$  K. 25, 11.

$\omicron\iota$ . "stand on" M. *oke* "stand" or "sit upon."  $\omicron\iota \mu\epsilon\delta\delta\alpha \epsilon\upsilon\delta\epsilon\iota[\mu\alpha\tau\omicron\tau\eta\alpha] \epsilon\bar{\omega}\varsigma \acute{\epsilon}\sigma\tau\acute{\alpha}\theta\eta \acute{\epsilon}\pi\acute{\alpha}\nu\omega$  L. 114, 14  $\tau\epsilon\tau\kappa\alpha \acute{\alpha}\iota\kappa\alpha \omicron\iota\kappa\tau\alpha \alpha\bar{\epsilon}\epsilon\alpha\iota\iota\alpha$  St. 9, 8.

$\omicron\iota\kappa\iota\alpha\iota\iota$ . cf. *oke* and *tige*.  $\omicron\iota\kappa\iota\alpha\iota\tau\alpha\kappa\bar{\alpha}\lambda\upsilon\sigma\tau\eta\alpha \acute{\alpha}\mu\epsilon\kappa\alpha\alpha\text{-}\lambda\omicron$  St. 25, 11.

$\omicron\lambda\bar{\alpha}$ . "hang" M. *olli*.  $\sigma\tau\alpha\tau\pi\omicron\sigma\iota\text{-}\lambda\omicron \omicron\lambda\lambda\iota\epsilon\epsilon\alpha\iota\text{-}\nu\omicron\iota$  St. 8, 12  $\alpha\varphi\delta\iota\kappa\alpha \sigma\tau\alpha\tau\pi\omicron\sigma\bar{\alpha}\text{-}\alpha\omicron \omicron\lambda\lambda\epsilon\iota\iota\alpha \delta\epsilon\iota\epsilon\tau\epsilon\alpha\bar{\alpha}\lambda\upsilon\sigma\tau\eta\alpha$  K. 30, 12  $\tau\bar{\alpha}\bar{\alpha} \epsilon\pi\ \upsilon\alpha\alpha\text{-}\lambda\omicron \omicron\lambda\lambda\omicron\bar{\alpha}\text{-}\lambda\omicron\text{-}\delta\iota\bar{\alpha}$  St. 27, 10.

$\omicron\mu\omicron\sigma\iota$ .  $\tau\iota\mu\iota\mu\iota\sigma\tau\eta\alpha \tau\omicron\tau\alpha \omicron\iota \omicron\mu\omicron\epsilon\iota\alpha\delta\delta\epsilon\pi\alpha\text{-}\lambda\omicron$  St. 25, 3.

$\omicron\iota$ . "and," enclitic, joining sentences (nouns in L. 111, 2); - $\epsilon\iota\omicron\iota$  is generally used after a vowel, - $\lambda\omicron\iota$  after terminal (non-radical)  $\lambda$ , - $\nu\omicron\iota$  after  $\iota$  M. K. D. -*gōn*. See also  $\mu\omicron\iota$ .

(1) - $\omicron\iota$ .  $\epsilon\alpha\kappa\kappa\text{-}\omicron\iota \dots \kappa\alpha\iota (\tau\acute{\epsilon}\chi\epsilon\tau\alpha\iota) \gamma\acute{\iota}\omicron\eta$  L. 100, 3  $\tau\alpha\kappa\kappa\text{-}\omicron\iota \dots \kappa\alpha\iota (\omicron\bar{\gamma}\kappa \acute{\epsilon}\rho\iota\gamma\eta\omega\kappa\epsilon) \acute{\alpha}\gamma\tau\eta\eta$  100, 9  $\epsilon\bar{\lambda}\text{-}\omicron\iota \kappa\alpha\iota \eta\bar{\gamma}\eta$  107, 1  $\epsilon\bar{\lambda}\text{-}\omicron\iota \eta\bar{\gamma}\eta \delta\bar{\epsilon}$  108, 12  $\epsilon\pi\ \epsilon\bar{\lambda}\iota\kappa\text{-}\omicron\iota \dots \kappa\alpha\iota \tau\bar{\omicron}\eta \lambda\bar{\omicron}\gamma\omicron\eta \sigma\bar{\omicron}\gamma$  107, 7  $\acute{\alpha}\iota\text{-}\omicron\iota \dots \acute{\epsilon}\gamma\bar{\omega}$  107, 12  $\kappa\alpha\iota \acute{\epsilon}\gamma\bar{\omega}$  108, 2  $\alpha\epsilon\iota\text{-}\omicron\iota$  M. 3, 5  $\tau\epsilon\kappa\kappa\text{-}\omicron\iota \dots \kappa\alpha\iota \acute{\alpha}\gamma\tau\bar{\omicron}\varsigma$  L. 110, 5  $\alpha\rho\chi\eta\iota\epsilon\rho\acute{\epsilon}\delta\epsilon\alpha \mu\bar{\iota}\mu\bar{\iota}\mu\alpha\pi\epsilon\sigma\tau\bar{\alpha}\text{-}[\alpha] \epsilon \mu\bar{\iota}\tau\bar{\iota} \sigma\tau\alpha\mu\iota\sigma\tau\bar{\alpha}\text{-}\alpha\epsilon\kappa\epsilon\lambda\upsilon\sigma\tau\kappa\text{-}\omicron\iota \dots \kappa\alpha\iota (\sigma\upsilon\eta\alpha\gamma\omega\gamma\bar{\omega}\eta) \pi\acute{\alpha}\nu\tau\alpha\varsigma \tau\bar{\omicron}\varsigma \acute{\alpha}\rho\chi\iota\epsilon\rho\epsilon\iota\varsigma \kappa\alpha\iota \gamma\rho\alpha\mu\mu\alpha\tau\epsilon\iota\varsigma \tau\bar{\omicron}\gamma \lambda\bar{\alpha}\bar{\omicron}\gamma$  113, 12.

Note especially  $\epsilon\sigma\tau\alpha\tau\bar{\iota} \kappa\omicron\tau\epsilon\kappa\iota\text{-}\omicron\iota \tau\bar{\omicron} \delta\bar{\epsilon} \theta\rho\bar{\omicron}\eta\eta\mu\alpha \tau\bar{\omicron}\gamma \pi\bar{\nu}\epsilon\upsilon\mu\alpha\tau\omicron\varsigma$  L. 115, 15  $\acute{\alpha}\iota\text{-}\lambda\omicron \epsilon\bar{\lambda}\iota \epsilon\pi\ \sigma\tau\eta\mu\alpha\alpha \omicron\iota \acute{\epsilon}\gamma\bar{\omega} \sigma\eta\mu\epsilon\rho\omicron\eta \gamma\epsilon\gamma\acute{\epsilon}\nu\eta\eta\kappa\acute{\alpha} \epsilon\epsilon$  105, 7.

(2) - $\lambda\omicron\iota$ .  $\epsilon\pi\bar{\iota}\mu\iota\sigma\tau[\bar{\alpha}]\text{-}\lambda\omicron\iota \kappa\alpha\iota \omicron\gamma\tau\omicron\iota$  L. 108, 1-2  $\eta\rho\omega\eta\varsigma \sigma\tau\epsilon\pi\tau\bar{\alpha}\text{-}\lambda\omicron\iota \sigma\bar{\alpha}\lambda\epsilon \epsilon\pi\epsilon\iota \acute{\alpha}\kappa\bar{\omicron}\varsigma\alpha\varsigma \delta\bar{\epsilon} \eta\rho\bar{\omega}\delta\eta\varsigma \delta\ \beta\alpha\varsigma\iota\lambda\acute{\epsilon}\upsilon\varsigma$  113, 9  $[\iota]\epsilon\pi\tau\epsilon\sigma\bar{\alpha}\lambda\iota \sigma\tau\alpha\tau\tau\bar{\alpha}\text{-}\lambda\omicron\iota \kappa\alpha\iota \pi\acute{\alpha}\sigma\alpha \iota\epsilon\rho\omicron\sigma\bar{\omicron}\lambda\upsilon\mu\alpha$  113, 10  $\mu\alpha\pi \epsilon\tau\bar{\alpha}\text{-}\lambda\omicron\iota$  M. 3, 15.

(3) - $\epsilon\iota\omicron\iota$ . cf. L. 100, 5. 102, 7  $\mu\iota\epsilon\pi\epsilon\iota\text{-}\epsilon\iota\omicron\iota \delta\iota\epsilon\gamma\epsilon\rho\epsilon\iota\varsigma \delta\bar{\epsilon} \delta\ \iota\omega\sigma\eta\phi$  L. 100, 6  $\epsilon\alpha\epsilon\pi\ \kappa\epsilon\upsilon\alpha\tau\epsilon\tau[\alpha]\text{-}\epsilon\iota\omicron\iota \kappa\alpha\tau\bar{\alpha} \delta\bar{\epsilon} \tau\eta\eta \acute{\epsilon}\kappa\lambda\omicron\gamma\eta\eta$  104, 12  $\kappa\omicron\epsilon\mu\omicron\epsilon\pi\ \delta\omicron\tau\epsilon\tau\bar{\alpha}\text{-}\epsilon\iota\omicron\iota \pi\epsilon\bar{\iota} \tau\bar{\omicron}\gamma \kappa\bar{\omicron}\sigma\mu\bar{\omicron}\gamma$  107, 14  $\tau\epsilon\tau\alpha \sigma\tau\bar{\epsilon}\lambda\text{-}\epsilon\iota\alpha\epsilon\text{-}\epsilon\iota\omicron\iota \kappa\alpha\iota \omicron\gamma\delta\epsilon\iota\varsigma \acute{\epsilon}\bar{\zeta} \acute{\alpha}\gamma\tau\bar{\omicron}\eta$  108, 10  $[\delta\epsilon\iota\delta\bar{\epsilon}\alpha\text{-}\epsilon\iota\omicron\iota \iota\eta\alpha \acute{\alpha}\rho\eta\varsigma$  109, 1  $\kappa\omicron\epsilon\mu\omicron\epsilon\iota\text{-}\lambda\omicron \delta\iota\mu\alpha\alpha\text{-}\epsilon\iota\omicron\iota \acute{\epsilon}\kappa \tau\bar{\omicron}\gamma \kappa\bar{\omicron}\sigma\mu\bar{\omicron}\gamma$  109, 3  $\epsilon\pi\iota[\alpha] \acute{\alpha}\lambda\epsilon\text{-}\lambda\omicron\kappa\omicron\text{-}\epsilon\iota\omicron\iota \acute{\epsilon}\eta\tau\bar{\eta} \acute{\alpha}\lambda\eta\theta\epsilon\iota\bar{\alpha} \sigma\bar{\omicron}\gamma$  109, 5  $\tau\alpha\tau\omicron\gamma\eta\mu\sigma\tau\eta \epsilon\iota\lambda\alpha\tau\epsilon\text{-}\lambda\omicron\text{-}\epsilon\iota\omicron\iota \omicron\tau\epsilon \delta\bar{\epsilon} \eta\lambda\omicron\varsigma \tau\bar{\omicron} \pi\acute{\alpha}\eta\rho\omega\mu\alpha \tau\bar{\omicron}\gamma \chi\rho\bar{\omicron}\nu\bar{\omicron}\gamma$  112, 7; joining nouns  $\tau\iota\delta\kappa\alpha\epsilon\pi\eta\mu\sigma\tau[\kappa\alpha \dots \iota]\text{-}\epsilon\iota\omicron\iota \alpha\sigma\tau\epsilon \epsilon\iota\epsilon\eta\kappa\alpha \delta\iota\kappa\alpha\iota\omega \mu\alpha\tau\alpha \dots \tau\bar{\omicron} \tau\epsilon \acute{\alpha}\gamma\iota\omicron\eta \kappa\omicron\sigma\mu\iota\kappa\bar{\omicron}\eta$  L. 111, 2.



(4) -non. κῆτα μῦσαν-non M. 10, 10, see also -non (above p. 108).

(a) on not enclitic joining parallel nouns. γαρμῖα on ἐκῆνα ..., ... ὁ οὐρανὸς καὶ ἡ γῆ L. 103, 1 εἶρος[...] on[...] χριστοῦκα τε ... καὶ ὃν ἀπεστείλας Ἰησοῦν χριστόν 106, 19 τιματῆρκα on διερτῆ[...] θυματῆριον καὶ τὴν κιβωτὸν τῆς διαθήκης 111, 10 παπῶ-δε ὃν φαλ-δε ὃν σεταρτον ἐςῶ-δε-кен M. 15, 16-17 ἐλ' ὃν ταῦκα μῦσαν-no M. 17, 1 φοκῶ ὃν τοῦκῶ M. 17, 1 τῶλκα φοκ[τ]εка ὃν ἐςот ми-пака M. 16, 15 γармī-ашуотка on ἐκτῶ-ашуотка St. 3, 12 мстирот ... он ефра ... пещидазеника он аюлсотна вайеррен-доурика St. 3, (8-)13, 4, 3, cf. gr. 9 passim.

(b) Joining parallel verbs and sentences:— ὃν on[...] εἰςδι μεν[...]η ὅτι οὐκ εἰς κενὸν ἔδραμον L. 101, 9 εἰααана ... ο[η] η[ε]τε[ε]и[ε]ааа ἐγνωσαν ... καὶ ἐπίστευσαν 107, 11 он от аюлсотнотῶ ... тῶмарот St. 3, 5; cf. διῶа он пῆсетапасаи (καὶ) gr. 2, 7.

он. "to love," cf. мон M. none "dislike," "reject." онт[акраво]теке voc. ἀγαπῆτοί L. 100, 13 онтакр[а]готе-λш ἀγαпῆтоί 104, 12 аи онеси келлш каθῶς ἐμὲ ἠγάπηсас 110, 6 аи он[...] ὅτι ἠγάпῆсас ме 110, 11 онтакравотῆ-ке M. 1, 5 K. 19, 7. 23, 12 St. 4, 10. 18, 7. 28, 2 ет-онкапел-де St. 30, 10 ека орд[а](-)де St. 18, 2; see онп, онпи.

-оно. reflexive or emphatic. таки-он[о] ἐαυτὸν 105, 5 аи-оно ἐмауτὸν 109, 9 аи-онш gr. 2, 4; cf. тоск-оно дазеина M. 12, 7.

оокр. цуаака кῶма оокрена M. 12, 15.

шокш. "weak." (?) цокшка когῶра-лш (= ἀδονάμων δύνaμис Sch.) St. 20, 1.

оос. "put out," "beach," "moor." (?) аотки-он ман аппῶ таа-лш кен-оосааа M. 9, 16; cf. оаф-ооцадир кера 102, 2 and ос.

оресе. see оршсе.

орпере. (?) откῶ ркисотῶ [\*]орпере фонди St. 3, 4.

-орш, -оро. "with," "through" of persons ериу-орш παρὰ σεαυτῷ L. 107, 2 тап' аггес лосот вῆсῶл-оро K. 21, 15 тῶлῶл-оро K. 22, 7 тῶлῶл-орш K. 31, 14; the division into ло-ро indicated by K. 21, 15 is not probable.

оршсе, оресе. "praise." тап оршсеш цокка St. 12, 13 аггеслосеритна оршсе-ло St. 24, 3 тап оресе ἡ αἰнесис αὐτοῦ gr. 2, 5.

\*орпа. sacramental "wine," (?) Copt. ирп. орпа доламῶ K. 19, 11 орпа екап K. 19, 17. 21, 8 орпи сарпи отера-ло K. 31, 12.

ос. "take out" M. *ose*. оаф-оцадир влнθῆнаи εἴω L. 102, 2 теи вапесот[и] оεῖр[а]δери таук-лшῶ ὅταν ἀφελῶμαι τὰς ἀμαρτίας αὐτῶν 104, 10 ...]ῶсидеа ἵна ἄρης αὐτοῦс ἐк τοῦ κόσμου 109, 1 дапῶсидеса ἵна ... ἐзагорῶсῃ 112, 11 аῖршш таκ[и]ῶ аτῶл-оεῖ-еирῶл-тῶлῆ прὸс τὸν δυνάμενον цῶзеи αὐτον ἐк θανάτου 105, 13 текка аτῶл-осид[а] St. 15, 8, cf. оос.

оск. "rise," "issue;" (?) cf. K. D. uskire "bear;" see мауаῶл-оски = "east," lit. "rising sun." (?)

оот. (?) "blame." (?) жоот-кирфа [...] тоаῶла (ἵна гένнсөө) ἄμεмпτοι 101, 2.

от. "we" (only in St. and fr. 1) M. u "we;" see also ер "we." от аюлсотнотῶ St. 3, 5 отка St. 3, 10. 4, 2, 6. 6, 12 тῶаа тῶла отна St. 4, 8. 6, 11 онп деῶлсотна St. 4, 8 от-аῶлсотка St. 28, 1 от-ао fr. 1b.

от. "two," see ото.





οτερένεи κελλωι ἵνα ὤσιν ἐν καθὼς ἡμεῖς ἐν 110, 1-2 οτερίηλ ῥοτικκοανποά ἵνα πάντες ἐν ὧσι 109, 14 εἴηι οτερενιηλ [...]. ἅ ῥοτικκοανποά ἵνα ὧσι τετελειωμένοι εἰς ἐν 110, 3.

οτέραφ. "do one thing." (?) ἐφελ οτέραφι μενικερα-λο εἰς οὐδὲν ἰσχύει ἔτι L. 102, 1.

οτεραп. капака отерап-утта капси K. 25, 1 ἱοτταιοερεиот-ла-де отеррап-по-ло аїка п'л'л'л'-до уотттеисана K. 30, 7.

отк. "day" M. *ug* "day" (in general) or cf. K. D. *ugū, ogū* "night." таппа ... кеда-до-дасица отк'л' р'киевот'л' [.]oppere St. 3, 4 к'риакен отк'и' дотто-ло K. 33, 9.

откотр. "day," "time," cf. M. K. D. *ugr-ēs* "day" as opposed to night. [χρ]ις[ι]οσι от[котр]-у'л'л'с εἰς ἡμέραν χριστοῦ L. 101, 8-9 откотр д'ел' а'ттакон-нои M. 3, 9 к'риакен откотр M. 10, 1 ел'и откотр-ро M. 11, 13 к'риакен откотр-ро K. 31, 16 амс'и откотр St. 29, 1 а'от[.]ан откотр-ро St. 33, 6 откра м'ишан-но M. 16, 5 аина а-рен откотр-рш gr. 4, 2.

Plural отк'ривот'л' тап таана отк'ривот-л'ш ἐν таῖς ἡμέραις τῆς σαρκὸς αὐτοῦ L. 105, 11 отк'ривот-л'ш ἐν ἡμέραις 113, 2 отк'ривот-л'ш о'е'л'-ло M. 2, 10 St. 2, 11 отк'ри-д'евот'л' M. 7, 15 с'от'аси то'тскои отк'ривот'л' M. 9, 12 тап кокканен отк'ривот'л' M. 15, 4.

отк. "enmity." (?) отк'кад'евот'е-л'ш ἐχθροί L. 104, 11 т'л'л'л' откикатта-си K. 30, 9.

отккотт. "trample." (?) е'евот-лодо'и отккотт'акке[ καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων L. 102, 3; cf. отк "enmity" (?) and коттт.

откотр, откир. "to found" M. *okkire* "to place" (LEPSIUS). космоси откотрт-ло то'тсот пр'о катаво'л'с тоῦ κόσμου L. 110, 11 космоси откотрт-ло тара то'тсот St. 30, 3, cf. он.

от'л'т (от'т'т). "hear" M. *ukkire* M. *ukki* K. D. *ulug* "ear." от'л'т'рен а'ко'с'ас L. 113, 9, cf. 100, 15 (?) от'л'т'ра д'ила а'ко'с'ат'ωсан gr. 2, 6 е'л'н'т'от'л' несран от'л'т'ра т'шека-вот'е-с'и ... а'д'л'т'от'ка M. 2, 13 та'лот от'л'т'рен M. 16, 13 м'па от'л'т'ри менаке K. 21, 15 ма(р)тарикон от'л'т'и'насо K. 24, 12. 31, 4 апосто'л'от'и'-де с'та'т'т'е'л'-деке'л'ка от'л'т'р'м'и'л' K. 29, 6 до'т'рика е'и'р'и'и' т'д'и'и' от'л'т'ра St. 7, 11 а'и'и'ка от'л'т'и'наси St. 10, 11 а'и'и' от'л'т'от'с'е'и' е'п'и'ко'с'е'н' мо'у gr. 2, 9 е'и'и'ка [от']л'т'арен St. 17, 2 от'л'т'и'наси (parallel to а'ко'с'е) St. 18, 11 от'л'т'от'т'а'с'ерот'л' St. 29, 9 от'т' ... в'от'и'а'е'и'он St. 32, 2 от'т'та т'д'д'ана K. 33, 10.

отн. cf. он "love." от'ч'д'дот т'л'л'л' отн'л' с'т'а'т'т'ос φοκко отн'л' St. 32, 9, 11.

отнип. "bear (child)" M. *unne* "bear," "beget," "bear fruit." таки-он отнип'и-по ка т'е'т'е'т'аи γιόν L. 100, 3 [от']и'п'и (п'а'т'от'ка) ἕως οὗ ἔτεκε 100, 11 а'и-ло е'л'и е'и' отнип'а'ра е'г'ω с'и'м'е'р'он г'е'г'е'н'н'к'а' с'е 105, 7 п'а'р'е'и'нос-ло отнип'от'т'а'на г'е'н'о'м'е'н'он е'к γ'у'ν'а'и'к'ό'с 112, 8 о'т'нип'от'т'акон г'е'н'н'н'е'н'т'ос 113, 1 от'рот'от отнип'от'т'ак'о'л' о' т'е'х'θ'е'и'с в'а'с'и'л'е'у'с 113, 6, cf. 113, 14 отнип'ара м'енна-л'ш M. 1, 9 отнип'ес е'л'е'п'кон-но M. 3, 4 кот'м'п'от ... отнип'от'с'и'на-ло M. 3, 7 отнип'от'с'па M. 3, 14. 14, 13 т'л'л'и' отнип'о'л' ма'ри'аи M. 11, 4; voc. т'л'л'и' отнип'ара ма'ри'а M. 11, 7 та'к отнип'а'р'а'с'и M. 13, 9 отнип'а д'и'ма'на M. 13, 13 отнип'исана M. 14, 8 отнип'от'с'ана M. 15, 2 отнип[.]у'ра St. 30, 4 е'к'ка отнип'а т'и'ко'а'и'поа M. 13, 7 отнип'ре'е'н'е'н-нои M. 6, 9.

отниа. т'л'л'л' отниа'си K. 22, 3 отниа а'и' е'и'на K. 25, 4 отниа м'и'д'р'к'е'и'-ло п'а'д'а'с'а'с'о K. 25, 6 п'и'т'к' отниа K. 29, 3, see он "love."

отнит (or отн-ти). cf. K. *unti* "a dream," and отн "love." отнит' а'а M. 5, 6 отнит'е'на ко'п'а'м'е'и' K. 24, 1.

- οτο. "two" M. *ūco*, *ūo* "two." ταν ατεῖρ οτολ-λο M. 12, 10 καταπεταςμα οτος-καλο παλα κιλ-λον μετὰ δὲ τὸ δεῦτερον καταπέταςμα L. 111, 7.
- οτος. "cry out," "weep," (?) cf. K. D. *ūwre* "call" K. *oie* "weep." οτοτα πεσσε M. 11, 5.
- οτη. "fall down" M. *ūbe* "fall down," "bow down" (of people), causative *ūbir*. τορον δεκα οτηῖρα-λσι St. 21, 3 (= ὑπερηφάνων καθαίρεσις, βωμῶν ἀνατροπή οὐκ ἔστι καθαίρεσις).
- οτρ. "ye" rarely ειρ (St. 2, 7, cf. *ēno* ib. 30, 8) M. *ur*, *uri* K. D. *ir*. οτρος ἡμεῖς L. 102, 4 οτρος K. 31, 2 St. 5, 10, 18, 8 Sale 12 οτρος "thou" (?) gr. 4, 3 οτλ-λο St. 8, 5 οτρ-ον "and thou" (?) gr. 4, 4 οτκα St. 6, 8, 10, 13 οτινα St. 6, 6 οτη πιστε[ τῆς πίστεως ὑμῶν L. 101, 11 οτρος-ειὸ St. 6, 2 οτρι-δδ[ωά]αι ἡμᾶς L. 104, 11 οτ[α]-τῖλλε ὑμῖν L. 106, 4 οτκ[-κεταλ καὶ ἡμεῖς L. 101, 14 οτρ-διμμιλ[ πᾶσιν ὑμῖν L. 101, 13 εῖ-δῶμ ἄντολ-δαλ St. 2, 7 εωτος *ēno* χριστοσι St. 30, 8, probably for οτηποτ.
- οτρ. "self." οτρ-ρη εαυτῷ L. 105, 1-2.
- οτρ. "head" M. K. D. *ur*. οτρλ-ασι M. 12, 1 ἱερεσι οτρῖ τοττλ-αο-λο K. 32, 4 ταν οτρλ-ασι St. 10, 9.
- οτρα(η?). "scribe." *kṛtī* οτρανιουα-δε καὶ γραμματεῖς τοῦ λαοῦ 113, 12.
- οτρον. "king" M. K. D. *urū*. ηρση οτρονη Ἡρώδου τοῦ βασιλέως L. 113, 2 ἱον δειοουοτη οτροτον οτηνοστακκοῖ δὲ τεχθεῖς βασιλεῦς τῶν Ἰουδαίων 113, 5-6 ηρση οτροτελ-λον ... δὲ Ἡρώδης δὲ βασιλεῦς 113, 9 οτροτειουνη φοκιτῖ εἰναρκαλο (= βασιλέων μεγαλοπρέπεια) St. 21, 7 αστατρον οτρον gr. 10, 1 οτροτελ gr. 13, 14.
- οτροτ. αἱ ἰσηλ οτροτῖ αστατρον οτρον gr. 10, 2.
- οτσειε(κε). εἰ ἀν οτσειεκε εἰσεουεκε St. 15, 10.
- οτσκ. "answer," (?) cf. M. *isk* "to exchange," *uskire* "to place." πετροσι ον οτκα πεσσε St. 4, 6; sim. 5, 8, 8, 1 οτκα πεσ (sic) St. 6, 10, cf. οσειε.
- οτεκοτρ. "to place," "lay down" M. K. D. *uskire* "to place." καπη σεσε-λα οτεκοτρνα M. 7, 13 ηη ταν' οτεκρα αουρεκα M. 8, 11 καποναουεσι παπαεῖουνη ... οτεκεελ K. 19, 6 [ηαρ]οτ οτεκοτρῖουα-δε-κενη καὶ ἡ πρόθεσις τῶν ἄρτων 111, 5.
- οττοτ.ερ. τι[.]τῖουνη οττοτ.ερα-λο St. 22, 6.
- οττοτρ. M. *udire* "to place," "put in." οττοτρ ειτρα πέμψας L. 115, 7 κομπος ... κα ταν κῆε-λα οττοτ.ερα M. 3, 9 κεν οττοτ.ερα-ει M. 6, 15 ταν ει-λα οττρα τρενα M. 7, 5 ἱνεουε-ια οττοτ[ε.]-λο St. 35, 1 οτρακοτη gr. 10, 5 ταν : ια : κα οττρε[.]α gr. 10, 6.
- ορδα. εκκα ορδα[.]-δε τῖτλ-δε-κενη St. 18, 2, see on "love."
- ομοφα. "slave" M. D. *os* "slave" M. *osaie* "be a slave." ομοφαιουνη δεσσερα-λσι (= δοῦλων ἐλευθερία) St. 20, 9.
- πα. τῖλλῖ τεαουουνη παερα παααμαῖ K. 26, 14-27, 1, cf. πατ.
- πασι. "write" M. *fāie*. τῖμα ααοαφα πααα οεικεελ K. 19, 5 ταν ορκεν ηουνα πααα St. 13, 1 παε[ι]ααα St. 34, 9 αιστ ααρμε · παερε μα Sale 21 παερε-λο gr. 13, 10 παετι gr. 13, 12; see παρ.
- πασι. compare the last. αειοει αμανη παειουα M. 10, 12 ταυαεῖνα παενη K. 31, 9.
- παλ. "come out" M. *fale* "come out;" cf. M. *balē* "feast," "wedding." αἱ ειροδοτη παλα ηρεκα οτι παρ σοῦ ἐβῆλθον L. 107, 11 οτος-καλο παλα κιλ-λον μετὰ δὲ τὸ δεῦτερον 111, 7 οτινα παλα κοττα εουδα M. 12, 6 εἰσε-λο παλα ηη K. 19, 14 πεσε-λο παλα ηη K. 21, 3 κῆεκα μορι μεμλ παλα δωροει K. 27, 8, cf. πελ.



παππ. "be troubled." παππισκα ἐταράχην L. 113, 9.

παοῦ. see παῦ.

\*παπας. παπαςι ἑῷς παοῦ St. 19, 3 παπαςι κοῦα gr. 16, 4.

παп. "father" M. *fāb* K. D. *bab* "father." παп[υοῦ-λοδ]ιὰ διὰ τοὺς πατέρας L. 104, 13  
 παпа ἑῷς πατέρ ἄγιε 108, 3 παпа τιδικαττα πατέρ δίκαιε 110, 12 πῆσеси παпо  
 ἀγοῖα M. 4, 10 παпλ-лон M. 9, 5 παпλ-ας M. 15, 16 K. 21, 1 παп-ας K. 19, 12  
 παп-κῷ παοῦ παпλ-λο (= πατήρ ὀφθαλμῶν) St. 25, 14, voc. in complex παпа εἰλ-  
 λα αἰοῦλα St. 17, 5 εἰ παп-λὰ αἰοῦλα St. 17, 7 παп-οῦσενεκελ-ας St. 30, 13  
 οὔροῦ παпυοῦλ-лон Sale 12 ταςοῦ παп-по gr. 9, 1 παпῖμοῦ παпоῦ κελλοка  
 gr. 9, 2 παп-ας gr. 10, 1 παпо πατέρ L. 107, 1. 108, 6, cf. 106, 11, see also M. 8, 16.  
 Cf. απο.

пар. "write," the p preserved before τ; for other forms see πασι. M. *faie* "write" but  
*farti* "writing" (ALMQVIST). парtake-си κελλω καθὼς γέγραπται L. 104, 5 парτλ  
 ἢ γραφῇ 108, 11 пар 112, 5 парtakeка K. 21, 16 парtakeка K. 22, 14 парtake  
 καλο gr. 10, 1.

\*παραιεος. παραιεοςοῦ μαετῖηка St. 14, 12 παραιεοῦ шакка St. 36, 2.

\*παρθενος. παρθενοςλ-λο ἢ παρθέнос 100, 2, 5 пар[οε]носка τ[α...] αἰска καὶ παρέ-  
 λαβεν ΜΑΡΙΑΝ ΤΗΝ ΓΥΝΑΙΚΑ Αὐτοῦ 100, 9 παρθενος-λὸ οὔπιστταка γενόμενον ἐκ γυ-  
 ναϊκός 112, 9 παρθενοςοῦ ἑῷς μαριαν M. 10, 4.

парк. "valley," "ravine" M. *farki* "water channel," "furrow" (REINISCH). ἰσκαφατῖ  
 парк-ла St. 11, 10.

парре. "durra" M. K. *marē* "durra," "bread." паррен кобра K. 21, 10.

парот. "bread" M. K. *marē* "durra," "bread." [пар]от оὔскоῦртῖноῦλ-ας-кеника καὶ  
 ἢ πρόθεσις τῶν ἄρτων L. 111, 5 пафлῶска паротλ-ло (= πεινώτων ἄρτος) St. 24, 9.

паск. "punish," (?) cf. *baskal* "tweezers" for hair ALMQVIST. паскарра-си K. 28, 1 εἰ  
 πεка ἰερεοῖσι οὔρῖ τοὔτλ-αο-ло паскарре K. 32, 5.

патт. cf. M. *fed, fedde* "pray." тап-патта ми K. 26, 1 ксесл мори-мини патта ми  
 K. 27, 14 топпасе[отн]а тап-патта-лῶ St. 27, 6.

паот, паотс, паῦ. "rule," "authority." μελχисεδекῖ παотка οὔ[ κατὰ τὴν τάξιν μελ-  
 χисεδέκ L. 105, 10 εἰαα мшшаниа паотка ἐποῦсiаn пачс саркός 106, 13.

With verbal genitive or finite verb. "until," cf. K. -*bokon* with genitive.  
 [от]пнпῖ ... та[и таскоп ... ὀке]и паотка ἕως οὔ ἔτεке ... καὶ ἐκάλεσε τὸ ὄνομα  
 αὐτοῦ ... L. 100, 11-12 аὔtakepaи паотка ἕως ἂν ... гэннται 103, 5 ὀкеи паῦ  
 отка ἕως οὔ ... ἐκάλεσε 112, 5 киеи патка M. 7, 15 эиеи патка M. 16, 10 moreи  
 паотка K. 27, 3 такка ервоῦноῦло киеи паот St. 13, 7 пешшпа падеpi паот  
 St. 13, 11 элотῖ паот gr. 4, 3.

пафр. "be hungry" M. *faññe* "be hungry." пафрлка дпф-енка St. 12, 9 пафл-  
 сотна паротл-ло (= πεινώτων ἄρτος) St. 24, 8.

пашш. отелка пашш каппол-он K. 32, 14.

паδ, паδδ. "ascertain," "enquire precisely." (?) эле паδдал-ло еиассап[а] ἐγνωσαν  
 ἄληθός L. 107, 10 [тоῦ] доῦрика паδдапη[асш] ἐεῑτάсате ἄκριβός περὶ τοῦ παιδίου  
 114, 7 мотпг-аш падапасо K. 24, 1 тῖкῖ он мдрк-ло падапасш K. 24, 5 ертэ  
 екапс-ло падапасш K. 25, 6 мдркеи-ло падапасо K. 25, 7 еменге-ла падеи  
 падинэ · эпа K. 33, 3, 4 пешшпа падеpi паот St. 13, 11 падеси-ло-кало-еион  
 St. 13, 14.





- πισταρ. "baptise," "convert;" (?) cf. πιστός "faithful," πιστοποιεῖν "confirm." τεκκα πῆτακκοινοῶ M. 15, 10 -κα πισταρсна M. 15, 15.
- \*πιστετ. "believe," "trust" πιστεύειν. [π]ιστετ[ει]сана εἵ ἀκ εἰπρεска ἐπίστευσαν ὅτι сὺ με ἀπέστειлас L. 107, 11-12 δι-ετῶ πῆτετсира μῆμῆμανουσι τῶν πιστεύσόντων εἰς ἐμέ 109, 13 та2-20 πῆτετсира μῆμῆμανουσῶ-λони St. 14, 6 πῆτετᾶ M. 7, 4 St. 13, 5 тен δεῶ οὔατто-ло ἑταρроτс-ла-εῶλε πιστετολгоуsῶ-лони St. 12, 6.
- поκ. M. fog "pour out." оτ-20 пока fr. 1b.
- поко2. cf. K. D. fogor "lame" SCHÄFER. поко2игоуsна со22а2а-ло (cf. χωλῶν βακτήρια) St. 19, 10.
- поот. "raise." поотсара ἐπάρας (τοὺς ὀφθαλμοὺς) L. 106, 10.
- поулоу. "separate;" (?) cf. M. fili "uneven," "gappy" (REINISCH). тῶδδасигоуsῶ-2ε ґапес каеигоуsῶ-2ε келка поулоуᾶ St. 13, 13.
- пран. кеи прани K. 28, 7.
- прадδ. праддарагга K. 25, 3.
- проско. "offering;" (?) проскока K. 19, 16 проскока K. 31, 5 проскоῶ кῆсел-ло кен драигоуsка K. 20, 16 проскоκκοи K. 21, 6.
- ро. see -ло "in;" see also -орш "with," "through" of persons.
- \*саῖт. "olive" (Coptic 𐩪𐩠𐩨𐩣). саῖтенигоуsи ґаδδῶ-2ш St. 2, 13.
- сал. "word." сал ардин λόγον ζωῆс L. 101, 7 εἵ салк он каі τὸν λόγον соу 107, 7 тен сал-ῶшкш διὰ τοῦ λόγου αὐτῶν 109, 12 εἵна салῆ-сш ὁ λόγος ὁ сῶс 109, 6 сала . . . χρι[c]тоси[a] псеса-ло St. 1, 3 салот ошкк-ен2ε St. 5, 12 маикен салагоуsῆ-сш St. 8, 11 сала μῆμῆμῆμανουsῆ-сш St. 9, 12 сал[-ло]-ен2ε ґеет-ло-ен2ε St. 15, 3.
- сан. "bless." (?) кассо санна K. 20, 10 тарот сана ми St. 31, 11.
- сарни. "sip," "draught," cf. Arabic شربة. орни сарни ошера-ло K. 31, 12 or perhaps "finger" as a measure of liquid M. sarbē "finger."
- сататан. "wall," "fort," "release." (?) 2иґароλгоуsи[a] сатᾶтана-λш St. 21, 2.
- сегет. сегета дора ки K. 32, 2.
- сеп, сени. "pray." тен доуриᾶ-ло сениπε περὶ αὐτῶν ἐρωτῶ L. 107, 13 сеп[им]ῆґе2со оу . . . ἐρωτῶ 107, 14 ]ῶсидеᾶ-еион сени-мῆпесш оуκ ἐρωτῶ ἵна ἄрһс αὐтоус 109, 1 сени2 μ[им]не-ло оу . . . ἐρωτῶ 109, 11-12 тῶλῆна сенамеш K. 24, 8 се[п]ноλ ґа2аῶма St. 35, 5.
- сез. "inherit" M. seive K. D. neue. арδ-еллен кеталленка сез-еῖноуᾶ St. 14, 11 сез2 аттк-он коп-менна-λш M. 2, 1.
- сез. ошрот сезᾶ ἑ ап меδпеготсеге St. 5, 10.
- сез. канпа сезе-ла ошкгоуsсна M. 7, 12, so also 8, 9 кῑ-сезῆ тапасш St. 29, 13.
- сезарт. "spirit," "soul," "ghost" M. šauartī "ghost" M. sewertī K. D. newertī "breath," "spirit." тап тоῖπ сезартика-ло τὸ πνεῦμα τοῦ γίоу αὐтоῦ L. 112, 13 [се]сартῖ [ке2агга . . . с]сартῖка οἱ δὲ κατὰ πνεῦμα τὰ τοῦ πνεύματος φροноῦсш 115, 13-14 сезартῖ коури . . . τὸ δὲ φρόнма τοῦ πνεύματος 115, 15 сезартот ґес . . . "the Holy Ghost" M. 15, 17 St. 17, 8. 31, 2 gr. 9, 1, 3 сезаῑ-2ε кен (i. e. Holy Ghost) gr. 10, 1
- сшмер, сшмер. "passion;" (?) cf. M. K. D. simarke "sorrow," "vexation." ардш сшмерра St. 16, 13 εἵ тῶλῆшкш сшмерῶ . . . псасш St. 35, 4 сшмер gr. 10, 5.
- сш. (?) сш[.]ῆ St. 32, 3.
- сшс. тап сшсῶ-лони St. 12, 1, cf. сшсῶлел.


\*εἰλελ. "bless," "pray" Coptic  $\epsilon\lambda\lambda\lambda$ .  $\tau\epsilon\alpha\text{-}\alpha\mu$  εἰλελα M. 15, 12.

сѣмѣт. see  $\sigma\omega\mu\mu\sigma\tau$ .

-сѣт. enclitic particle used in relative sentences attached to initial word or complex.  $\epsilon\mu\mu\tau\sigma\text{-}\lambda\alpha\text{-}\epsilon\mu$   $\mu\lambda\lambda\alpha\lambda\lambda\alpha\sigma\kappa\epsilon$  ἐν οἷς φαίνεσθε L. 101, 5-6  $\tau\alpha\mu\mu\alpha\text{-}\epsilon\mu$   $\epsilon\sigma\kappa\lambda$  M. 16, 16 St. 30, 12; a singular preceding has the form  $\text{-}\alpha\text{-}\epsilon\mu$   $\tau\lambda\lambda\alpha\text{-}\epsilon\mu$   $\sigma\lambda\lambda\sigma\lambda\text{-}\lambda\omicron\delta\omega\lambda$  St. 27, 8; a plural preceding has the form  $\text{-}\alpha\upsilon\sigma\tau\epsilon\text{-}\epsilon\mu$  :  $\tau\omega\epsilon\kappa\alpha\upsilon\sigma\tau\epsilon\text{-}\epsilon\mu$  ...  $\mu\iota\mu\mu\alpha\mu$  ...  $\alpha\tau\delta\lambda\epsilon$   $\upsilon\sigma\tau\kappa\alpha$  M. 2, 16  $\alpha\iota\alpha\upsilon\sigma\tau\epsilon\text{-}\epsilon\mu$  ...  $\epsilon\tau\omicron\lambda\upsilon\sigma\tau\eta\alpha$  St. 4, 11  $\epsilon[ε]\epsilon\iota\alpha$   $\mu\mu\mu\mu\alpha\mu\alpha\upsilon\sigma\tau\epsilon\text{-}\epsilon\mu$  ...  $\mu\alpha$   $\alpha\tau\epsilon\iota\delta\epsilon\alpha\mu\upsilon\sigma\tau\eta\kappa\alpha$  St. 8, 6  $\epsilon\alpha\lambda\alpha\upsilon\sigma\tau\epsilon\text{-}\epsilon\mu$  ...  $\mu\epsilon\epsilon\iota\delta\epsilon\alpha\mu\upsilon\sigma\tau\eta\kappa\alpha$  St. 8, 11  $\epsilon\alpha\lambda\alpha$   $\mu\mu\mu\mu\alpha\mu$   $\mu\alpha\upsilon\sigma\tau\epsilon\text{-}\epsilon\mu$  ...  $\mu\epsilon\epsilon\iota\delta\alpha\mu\upsilon\sigma\tau\eta\kappa\alpha$  St. 10, 1  $\delta\alpha\mu\lambda\alpha\upsilon\sigma\tau\epsilon\text{-}\epsilon\mu$  ...  $\mu\iota\sigma\tau\epsilon\tau\omicron\lambda\upsilon\sigma\tau\lambda\text{-}\lambda\omicron\sigma\iota$  St. 12, 4  $\delta\alpha\mu\lambda\alpha\upsilon\sigma\tau\epsilon\text{-}\epsilon\mu$  ...  $\tau\epsilon\epsilon\lambda\upsilon\sigma\tau\eta\kappa\alpha$  St. 29, 5  $[\epsilon]\text{-}\epsilon\mu$  =  $\delta\epsilon$  see the next,  $\alpha\lambda\epsilon\text{-}\epsilon\mu$  see  $\alpha\lambda\epsilon$   $\upsilon\sigma\alpha\sigma\tau$   $\alpha\mu\mu\text{-}\lambda\omicron\text{-}\epsilon\mu$   $\mu\alpha\text{-}\lambda\omicron$   $\tau\omicron\mu\mu\alpha\varsigma\iota$  M. 11, 14.

-сѣт ... -сѣт. probably the same word, the first enclitic to an early word or complex (plural  $\text{-}\epsilon\upsilon\sigma\tau\epsilon\text{-}\epsilon\mu$ ), the second final. Used in emphatic statements and causal sentences. ...] ...  $\alpha\sigma\lambda\lambda\alpha\epsilon[\alpha\mu]\alpha\text{-}\epsilon\mu$   $\delta\tau\iota$  ...  $\gamma\epsilon\omicron\gamma\omicron\mu\epsilon\mu$  L. 104, 1-2  $[\epsilon]\text{-}\epsilon\mu$  ...  $\delta\omicron\sigma\tau\mu\epsilon\mu\alpha\text{-}\epsilon\mu$   $\delta\epsilon$  ...  $\epsilon\gamma\epsilon\mu\epsilon\tau\omicron$   $\alpha\iota\tau\iota\omicron\varsigma$  105, 11-106, 1  $\alpha\iota\text{-}\sigma\iota$   $[\epsilon\iota]\alpha\text{-}\upsilon\iota\lambda\epsilon\text{-}\epsilon\mu$   $\mu\upsilon\mu\epsilon\text{-}\epsilon\mu$   $\kappa\alpha\iota$   $\epsilon\gamma\omega$   $\mu\acute{\rho}\omicron\varsigma$   $\sigma\epsilon$   $\epsilon\chi\omicron\mu\alpha\iota$  108, 3  $\epsilon\mu\mu\alpha$   $\epsilon\alpha\lambda\epsilon\text{-}\epsilon\mu$   $\epsilon\mu\mu\alpha\text{-}\epsilon\mu$   $\alpha\lambda\epsilon\lambda$   $\delta$   $\lambda\omicron\gamma\omicron\varsigma$   $\delta$   $\sigma\omicron\varsigma$   $\alpha\lambda\theta\epsilon\iota\alpha$   $\epsilon\varsigma\tau\iota\mu$  109, 6  $\tau\lambda\lambda\mu$   $\tau\omicron\tau\mu\epsilon\upsilon\sigma\tau\epsilon\text{-}\epsilon\mu$  [...]  $\mu\omicron\text{-}\epsilon\mu$   $\delta\tau\iota$  (because)  $\delta\epsilon$   $\epsilon\varsigma\tau\epsilon$   $\gamma\iota\omicron\iota$  112, 12  $\alpha\iota\text{-}\epsilon\mu$   $\kappa\epsilon\mu$   $\sigma\tau\omicron\tau\omicron\alpha\alpha\mu\epsilon\text{-}\epsilon\mu$  M. 6, 15  $\mu\alpha\mu\mu\alpha\text{-}\epsilon\mu$   $\tau\lambda\lambda\lambda$   $\delta\omicron\sigma\tau\mu\epsilon\mu$   $\epsilon\mu\mu\alpha$  [ $\delta\omicron\sigma\tau\mu\iota$ ]  $\mu\alpha\sigma\kappa\alpha\mu\mu\alpha\text{-}\epsilon\mu$  K. 27, 14-28, 1  $\tau\alpha\mu\mu\alpha$   $\epsilon\sigma\alpha\epsilon\text{-}\epsilon\mu$   $\mu\epsilon\epsilon\mu\alpha\text{-}\epsilon\mu$  K. 30, 16.

сѣт. at end of interpretations of words.  $\epsilon\mu\mu[\alpha]$   $\epsilon\iota\epsilon\mu$   $\tau\iota\lambda\lambda\iota\lambda\text{-}\lambda\mu$   $\epsilon\alpha\text{-}\alpha\lambda$   $\mu\epsilon\lambda\alpha$   $\alpha\sigma\lambda\lambda[\alpha]$   $\epsilon\mu\mu$   $\delta$   $\epsilon\varsigma\tau\iota$   $\mu\epsilon\theta\epsilon\mu\mu\mu\mu\epsilon\gamma\omicron\mu\epsilon\mu\omicron\mu\epsilon\mu$   $\mu\epsilon\theta'$   $\mu\mu\omega\mu$   $\delta$   $\theta\epsilon\omicron\varsigma$  L. 100, 6  $\alpha\lambda\lambda\mu\lambda\omicron\sigma\tau\iota\alpha\text{-}\epsilon\iota\alpha\mu\mu\alpha$   $\theta\epsilon\lambda\kappa\alpha\theta$   $\mu\alpha\mu\mu\alpha\theta$   $\epsilon\mu\mu$   $\cdot$   $\epsilon\mu\epsilon\mu\mu\mu\mu$   $\upsilon\mu\mu\tau\alpha$   $\mu\epsilon\sigma\tau\alpha\kappa\epsilon\mu$   $\cdot$   $\tau\lambda\lambda\omicron\sigma\tau$   $\delta\alpha\mu\lambda\upsilon\sigma\tau\eta\alpha$   $\epsilon\mu\mu\mu\tau\alpha\mu\mu\mu\alpha$   $\epsilon\sigma\kappa\tau\mu\mu\mu\epsilon\sigma$   $\cdot$   $\sigma\iota$   $\tau\alpha\mu\mu$   $\sigma\iota\text{-}\tau\alpha\mu\mu\mu\mu\epsilon\sigma$   $\epsilon\mu\mu$   $\cdot$  M. 29, 15-30, 3.

сѣт. "nation," "gentile."  $\epsilon\mu\mu\mu\mu\mu\mu$   $\tau\epsilon\mu$   $\epsilon\sigma\tau\epsilon\mu$  104, 2. Schaller compares Eg.   $sbi$  "enemy."

сѣт ... сѣт ... see  $\epsilon\iota\epsilon\mu$ .

сѣт. cf. M. suk K. D. *šugur* "climb down."  $\epsilon\mu\mu\mu\mu\text{-}\mu\mu\mu\mu\mu\mu\mu$   $\epsilon\sigma\upsilon\mu\mu\alpha\text{-}\lambda\omicron$  St. 23, 11, cf.  $\mu\lambda\omicron\gamma\omicron\varsigma\iota\omega\mu$   $\chi\alpha\lambda\iota\mu\omicron\varsigma$ .

сѣт. M. K. *sokk* "take up," "take away."  $\sigma\mu\mu\text{-}\mu\mu$   $\epsilon\sigma\mu\mu\alpha$   $\epsilon\sigma\mu\mu$   $\epsilon\tau\text{-}\mu\mu\mu\mu\mu\mu\mu\mu\mu\mu\mu$   $\lambda\mu$   $\omicron\gamma$  ...  $\epsilon\gamma\tau\omega$   $\lambda\alpha\mu\beta\alpha\mu\epsilon\iota$   $\tau\eta\mu$   $\tau\iota\mu\mu\mu$  L. 105, 2.

сѣт. "deceive," "betray," (?) cf. *šoli* "squinting" ALMQUIST.  $\epsilon\sigma\lambda\alpha$   $\alpha\sigma\mu\mu\mu\alpha$   $\tau\delta\delta\mu\mu\mu\mu$  (=  $\epsilon\iota\varsigma$   $\tau\eta\mu$   $\mu\mu\omicron\delta\omicron\varsigma\iota\alpha\mu$ ) K. 27, 11  $\epsilon\sigma\lambda\alpha$   $\alpha\sigma\mu\mu\mu\alpha$   $\tau\delta\delta\omicron\text{-}\alpha\omicron$  (=  $\tau\omicron\gamma$   $\mu\mu\omicron\delta\omicron\tau\omicron\gamma$ ) K. 27, 4  $\epsilon\sigma\lambda\alpha$   $\tau\omicron\kappa\alpha$  gr. 4, 4.

сѣт. "priest." (?)  $\epsilon\sigma\mu\mu\mu$   $\epsilon\mu\mu\mu\mu\mu\mu$  M. 15, 9  $\epsilon\sigma\mu\mu\mu\text{-}\lambda\omicron\sigma\iota$  M. 15, 10  $\alpha\sigma\mu\mu\mu$   $\epsilon\sigma\mu\mu\mu$  Sale 14, 16.

\*сѣт, сѣт. "month." Coptic Sch.  $\epsilon\sigma\tau\alpha$  Boh.  $\epsilon\sigma\tau\alpha\iota$  Achm. \*сѣт "new moon," "beginning of month."  $\epsilon\sigma\tau\alpha\epsilon\iota$   $\tau\omicron\tau\epsilon\mu\mu$   $\sigma\tau\mu\mu\mu\mu\mu\mu\mu$  M. 9, 11.

сѣт. cf. M. K. D. *sūd* "empty."  $\mu\mu\mu\mu\mu\mu\mu\mu\mu$   $\epsilon\sigma\tau\alpha\alpha\text{-}\lambda\mu$  St. 19, 11 (cf.  $\chi\omega\lambda\omega\mu$   $\mu\alpha\kappa\text{-}\tau\mu\mu\mu$   $\omicron\gamma$   $\lambda\epsilon\mu\mu\mu\mu$   $\kappa\alpha\theta\alpha\mu\mu\mu\mu\mu\mu$ ).

сѣт. M. *sukk* "descend."  $\alpha\mu\mu\mu\text{-}\alpha\omicron$   $\epsilon\sigma\mu\mu\mu$   $\mu\mu\mu\mu$  M. 3, 16  $\tau\alpha\mu\mu\mu$   $\tau\alpha\tau\omicron$   $\mu\epsilon\tau\alpha\lambda$   $\epsilon\sigma\mu\mu\mu$   $\mu\alpha\lambda\alpha$   $\mu\mu\mu\mu\mu$   $\epsilon\sigma\mu\mu\mu$  M. 12, 5.

сѣт, сѣт. "found," "create." (?)  $\tau\lambda\lambda\omicron\sigma\tau$   $\delta\alpha\mu\lambda\upsilon\sigma\tau\eta\alpha$   $\epsilon\mu\mu\mu\tau\alpha\mu\mu\mu\mu$   $\epsilon\sigma\kappa\tau\mu\mu\mu\epsilon\sigma$  K. 30, 1  $\mu\epsilon\mu\mu\mu\mu\mu\mu\mu$   $\epsilon\sigma\mu\mu\mu\mu\mu\mu\mu\mu\mu\mu\mu$   $\lambda\omicron$  (=  $\epsilon\kappa\kappa\lambda\mu\mu\mu\mu\mu\mu$   $\theta\epsilon\mu\mu\mu\mu\mu\mu\mu$ ?) St. 25, 5.

сѣт.  $\epsilon\mu\mu\mu\mu\mu\mu\mu\mu$  gr. 4, 6.

сѣт? a title?  $\mu\mu\mu\mu\mu\mu\mu\mu\mu$  [...]  $\mu\mu$   $\epsilon\sigma\tau\alpha$   $\epsilon\mu\mu$  Sale 5.



σοφο. σοφοδῶ St. 34, 2.

\*σταυρος, σταυρος. "cross" σταύρος. σταυροῦ ... -λσι St. 18, 12-27, 7, for which σταυροῦ ... -λσι faultily in 23, 10 (connected) 24, 11. 25, 1 σταυροσὺν οὐρᾷ St. 14, 1 σταυροσὺν φοικῶ ... St. 1, 9. 7, 2 σταυροσὺν φοικῶ ... St. 28, 9 σταυρος φοικῶ ... St. 32, 10. 34, 10 σταυροσκα St. 10, 3 σταυροσὺν φοῦρ-ρῳ St. 13, 7 σταυροσὶ-λο ολλυρεσῶ St. 8, 11 σταυροῦ-λο ολλεσῶ K. 30, 10 σταυροσ-λα-τῶλε St. 12, 5. εὐελλεῖ. cf. sigillum (?) εἰ εὐελλεῖ παρτακὼν καλὸς gr. 10, 1, see εὐελλ.

τα, ταα. "maid." (?) μερδοσὶν-ταλ οὐρ-ταλ M. 4, 1 ταπ μερδοσὶν-ταα-ταλ M. 7, 8 μερδοσὶν ταεινσῶ M. 2, 8. 14, 9 εἰ μερδοσὶν ταεινσῶ-μεταλ M. 13, 12. 14, 17; (also in names of women MHNAN-TA COXCIN-TA).

ταα. ταα-λο gr. 4, 7.

ταειν. ταειν · ᾤ · κα Sale 10.

ταп. see таp.

тап. таппаси ἀπονα таpот ассаpотекε · κῆρεστέ тапаси St. 29, 10-30, 1.

тапш. апка со'ла тона тапкесо ... исотси-таал gr. 4, 4.

тап. "side," "part," cf. M. *taffe* "touch." .]тапа мѣшпан-по πάντοθεν L. 111, 11.

тапш. тапшаси[ти] тап-патта-λ[ο] St. 27, 6 тап-патта-ми K. 26, 1, cf. тапш.

таp. "he," "she," "it" M. *tar, tarī* K. D. *ter*. таpот φοαῦ-λοп K. 21, 12 таpот φοαῦ-сὺ K. 30, 15 таpот сῑтᾶ μεταλλε M. 14, 11 таpιὰ пессна M. 3, 1 таpιὰ-сiон тора кисна M. 10, 7 тапш[а] мотртат[ · сс]ш кеλλика ὡς προσέταξεν αὐτῷ L. 100, 7 тапш[а] αὐτὸν 105, 12-13 тапш[а] тис]сш кеλλш καθὼς ἔδωκε αὐτῷ 106, 13 тапшκα ρоткотшотᾶ προσκυνῆσαι αὐτῷ 113, 8 тапшка M. 29, 11 тапш-сш καὶ ... αὐτήν L. 100, 9 тапш-он καὶ αὐτὸν 105, 4 тапшон M. 11, 1 тап' ἐπὶ та M. 12, 11 тапш-сш φοκᾶ M. 16, 16 K. 33, 15 St. 30, 12 тапш таῦδ M. 12, 4 тап ш[...] τὸν γιὸν αὐτῆς L. 100, 11 тап таῦка τὸ ὄνομα αὐτοῦ 100, 3, cf. 100, 12 тап таῦка τῆς σαρκὸς αὐτοῦ 105, 11 тап мафш тр[...]шка τοὺς ὀφθαλμοὺς αὐτοῦ 106, 9 тап тошка τὸν γιὸν αὐτοῦ 112, 7 тап тошш тоῦ γιоу αὐτοῦ 112, 12 тап σπειρδшка αὐτοῦ τὸν ἄстерᾶ 113, 6; relative ш' тап' ошкpa ἀγορεска M. 8, 11 таp-он M. 1, 8. 4, 11. 11, 2 таp-тῶле прὸς αὐτὸν L. 105, 6 таῦ-тῶле M. 11, 11. 13, 3 таῦ-тᾶ M. 14, 15 таpιὰ-тῶле St. 13, 4 таp-ш[...] ἐν ᾧ L. 111, 12-13 таῦ-таал μετ' αὐτοῦ 113, 10 таῦ-де M. 15, 12 таῦ-аш St. 14, 4 таpιὸ-μαλο St. 16, 1 таpшш-тδш St. 3, 7.

таpa. in -ло таpa "from," "out of;" cf. K. D. *tār* "come." машшалош-ло таpa ἀπὸ ἀνατολῶν L. 113, 3 κοσμοσш ошкῑт-ло таpa тоссот St. 30, 3, see тоссот.

таpатс. "exit," "end," (?) see the last. еш таpатс меккемшледош K. 28, 1 коpеш таpатс-ло K. 30, 4, 5.

таpс. ашотсаш таpе тадишкош St. 33, 7.

таpот. "love," "worship," "bless." (?) тапш он-таpот-амсо K. 30, 2 ἀπονα таpот-ассаpотекε St. 29, 11 таpотсеш ρоткасшка St. 36, 8 таpоттака-ми gr. 9, 2 таpот оштака-ш gr. 9, 4.

татап. "empty." (?) татапш[...]ш коpш[...]ш [м]εсс-ло οὐδὲ εἰς κενὸν ἐκοπίаса L. 101, 10.

таш, ташотш. "time." ташка мѣшпан-по πάντοτε L. 100, 14 St. 18, 1. 31, 6 [т]ашотшка τὸν χρόνον L. 114, 5 осῑр[а]δсш таш-шш ὅταν ἀφελωμαι 104, 10 [ш] ρотсш [т]аш-шш ὅτε ἡμш 108, 6 ташотшотш ешдште-ло ὅτε δὲ ἦλθε τὸ πλήρωμα τοῦ χρόνου 112, 7 ташкот δμшл διὰ πανтὸс gr. 2, 5.

ташш. preposition and adverb "under," "below" M. *tauwō* K. *togō*. машш[ш] ташш ὑπὸ τὸν μόδιον L. 102, 8 ташш ташш ρашшотш[а] τοὺς ὑπὸ νόμον 112, 10 ташш ташш



τορα ΓΕΝΟΜΕΝΟΝ ὑπὸ ΝΟΜΟΝ 112, 10 ταῖνα ταῖο μεταλ M. 12, 5; absolute ταῖω-λο φοιδᾶ St. 12, 8 ταῖω-λο φοτεᾶ St. 13, 9.

ταϑις, тапс. "name" M. *tañsi, tañis*. тап таϑεка еμμανουήλᾶ οκαρραпаᾶ καλέсουcиn τὸ ὄνομα αὐτοῦ Ἑμμανουήλ L. 100, 2; similarly M. 13, 10. 14, 14 εἴ ταϑεка соу τὸ ὄνομα L. 107, 4, cf. K. 31, 9 εἴ таϑε-λoкw ἐν τῷ ὀνόματί соу L. 108, 4, 8 -αεкеп тапс-лoкw M. 16, 1 таϑεᾶ-аш St. 12, 9 таϑεᾶ-до K. 22, 5, 11 таϑεᾶ-до St. 34, 10 таϑеоу пaпп-пo gr. 9, 1 таϑεᾶ-лоδwᾶ gr. 10, 1.

теεῡт. "hope." (?) Χριστιανο[с]ρινοша теεῡ<sup>sic</sup>[т]-а-ло St. 19, 12 (= ΧΡΙCΤΙΑΝΩΝ ἐλπίс?), see теεи.

теῡа, таа. "law." теῡа-ла ἀπὸ τοῦ νόμου L. 103, 4 εἴ таау-ла τῶν ἐнτολῶн тоу-тῶн 103, 6 те[ῡ?]аἱ тааш тора ΓΕΝΟΜΕΝΟΝ ὑπὸ ΝΟΜΟΝ 112, 9-10 тааἱ тааш ааау уоу[ка] τοῦс ὑπὸ νόμον 112, 10 таака пeмпῡд мeпaре-аш St. 15, 2 тᾶаἱ таауу уоука K. 26, 13.

тееи. verb "hope." таи етап[оcᾶ]-аш теῡауоша St. 29, 6.

теεт. substantive. теεт-кᾶр-риноша теεт-а-аш (= ἀπнaπicмéνωн ἐλπίс St. 20, 7-8 теμῑтаколуоша теεт-а-ло St. 22, 12; cf. теεῡт, which appears to be a phonetic variant.

теи. see таpa.

теиc. "oppress" or the like. теμῑтаколуоша теεт-а-ло St. 22, 11.

теп. see теp.

тер. "they" M. *ter, terī* K. D. *tir* "they." теpоу ош[-кетаλ τὸ δὲ αὐτὸ καὶ ἡμεῖс L. 101, 14 теки[а ... αὐτοῖс 106, 16 текиа αὐτοῖс 107, 9 текиа езаφидесш (NB. а preserved) тῑρηсон αὐтоῦс 108, 4, 7. 109, 2 текиа αὐтоῦс 109, 5, 6 теки-он καὶ αὐтоῦс 110, 6 теи тапeуоу[ка] тас ἀμαρτίас αὐтῶн 104, 9 теи саа λόγου αὐтῶн 109, 12 теи доуриа περὶ αὐтῶн 107, 13; ὑпέρ αὐтῶн 109, 8 таа-ааа мет' αὐтῶн 108, 6 теp-ia оῑеᾶ-еиa[с] καὶ (оῡд)еῖс ἐε αὐтῶн 108, 9 теp он сeтapтoу вῑсoу ... gr. 9, 3.

терс. "key" M. D. *terrē*. тереуоша gr. 4, 1.

терпекк. (title?) мзапикoтаа терпеккᾶ[... Sale 6.

тeтo. тeтoлуoшн ааа-аш St. 19, 6 (= пeπлaннмéνωн ὁδoс, or тyφῶн ὁднгoс).

тнткaер. "protection." (?) ὀυδкᾶр-риноша тнткaеp-аш (= πpoстáтнc χнρῶн) St. 26, 2.

тпа. "repay." (?) теи мааа ... теи оῑpᾶ-аш тпаpa тῑδдиia St. 10, 9 аи еиша вῑ-тῑекапс-ло пaдaпaсш K. 25, 5 аеῡἡ вeт-тaпaпс-ае-кело K. 33, 1.

тпк. "sit" M. *tige* K. *tēge* "sit." оpиoсoу фоки-аш тпка St. 11, 4.

тпкк. тап в[а ...] тпккῡ [.... оу]ппῡ ἔтeкe τὸн γῑδн αὐтῑс τὸн πpωтoтoкoн L. 100, 11.

тпкк. тпккῡ-пон мῑῑpк-ло пaдaпaсш K. 24, 4 ааа тпккeп-пон K. 25, 8 тпккῡ-пон мῑтe еῑpеic · иоу[н]уоша K. 32, 10 тпккῡ-пo St. 13, 2.

тпᾶᾶ. "God" (of saints in gr. 2, 15n) lit. "Lord" K. D. *tir* (Schäfer). тᾶᾶ ὁ θεoс L. 112, 8; M. 3, 2. 6, 6 K. 27, 15. 30, 9; vocative вoа тᾶᾶ оша St. 4, 7. 6, 11 тᾶᾶша M. 16, 14 K. 22, 1. 24, 8. 33, 4 тᾶᾶἱ ошпoᾶ M. 11, 3, 7 but тᾶᾶᾶ ошпaсш K. 22, 3 тᾶᾶᾶ ошᾶ St. 32, 9 [тᾶᾶᾶ pкапeᾶ (Xpиcтoῡ) ἡ ΓEнecиc L. 112, 4 тᾶᾶᾶ тоткaпс-тῑн γῑоθecиaн 112, 11 тᾶᾶᾶ тоуpеуоуῑ-еи γῑoῖ (sic) 112, 12 тᾶᾶᾶ таϑе K. 22, 10 but тᾶᾶᾶ таϑе K. 22, 5 тᾶᾶᾶ K. 26, 13 тᾶᾶш K. 20, 13 тᾶᾶоу- in complex K. 29, 11, 15. 30, 1 St. 2, 3. 31, 12. 33, 6 тᾶᾶа-еἱ St. 27, 8 тᾶᾶᾶ-аш са-ааа мeо' нмῶн ὁ θεoс L. 100, 5 тᾶᾶᾶ-лон K. 20, 8. 33, 2 тᾶᾶᾶ-иpкапeка асeвeиaс L. 104, 7 тᾶᾶ[и-и]ᾶр-риноша мeу[. .]pе-ло St. 26, 6 (= асeвῶн ἀπῶaсia?) тᾶᾶᾶ-идиaᾶ ὑпὸ τοῡ θεoῡ L. 105, 2-3 тᾶᾶᾶ-едошн ὑпὸ τοῡ оcoῡ 106, 1 тᾶᾶᾶ-лоуо K. 26, 11 тᾶᾶᾶ-

орш K. 31, 13  $\bar{\tau}\bar{\alpha}\bar{\lambda}\bar{\lambda}\bar{\alpha}$ -ōpo K. 22, 7  $\bar{\tau}\bar{\alpha}\bar{\lambda}\bar{\lambda}\bar{\alpha}$ -kī St. 33, 1. 35, 3; vocative  $\mu\eta\chi\alpha\eta\bar{\alpha}$   $\bar{\tau}\bar{\alpha}\bar{\lambda}\bar{\alpha}$  gr. 2, 1, 3  $\epsilon\pi\iota\mu\alpha\chi\omicron\varsigma\alpha$   $\bar{\tau}\bar{\alpha}\bar{\lambda}\bar{\alpha}$  gr. 15 n; SCHÄFER refers me to *telli* "God" in the Nubian of Gebel Midōb in Darfür (WESTERMANN *Z. f. Kolonialspr.* III, 248, MACMICHAEL *I. R. Anthropol. Inst.* XLII, 335).

\* $\tau\iota\mu\iota\alpha\tau\iota\rho$ . "censer."  $\kappa[\sigma\tau\iota\mu]\bar{\alpha}$   $\epsilon\alpha[\pi.]p$   $\tau\iota\mu\iota\alpha\tau\iota\rho\kappa\alpha$   $\chi\rho\upsilon\sigma\omicron\gamma\bar{\eta}\nu$   $\acute{\epsilon}\chi\omicron\upsilon\varsigma\alpha$   $\theta\upsilon\mu\iota\alpha\theta\acute{\eta}\rho\iota\omicron\bar{\nu}$  L. 111, 10.  $\tau\iota\mu\iota\eta$ .  $\tau\iota\mu\iota\eta\iota\upsilon\sigma\tau\iota\kappa\alpha$   $\tau\omicron\tau\alpha$   $\omicron\eta$   $\omicron\mu\omicron\epsilon\iota\alpha\delta\delta\rho\bar{\alpha}$ - $\lambda\omicron$  St. 25, 2.

$\tau\iota\mu\iota\alpha$ .  $\kappa\alpha\varsigma\kappa\alpha\varsigma\bar{\epsilon}\bar{\lambda}$ - $\tau\omega\iota$   $\tau\iota\mu\iota\varsigma\alpha\eta\alpha$  M. 10, 11  $\mu\iota\kappa\alpha\epsilon\iota$ - $\omicron$   $\tau\iota\mu\iota\alpha$   $\tau\alpha\sigma\tau\alpha\epsilon\alpha$   $\mu\alpha\varsigma\iota\alpha$  K. 19, 5  $\sigma\tau\ldots$   $\tau\alpha\tau\alpha\epsilon\alpha$   $\tau\iota\mu\iota\alpha\rho\sigma$  St. 3, 7.

$\tau\iota\rho$ . "give" (to you or them) M. K. D. *tire* "give" [contrast  $\tau\epsilon\pi$  "give" (to me or us)], often used as causative adjunct of verbs.  $\tau\alpha\pi$   $\epsilon\iota$ - $\lambda\alpha$   $\sigma\tau\iota\rho\alpha$   $\tau\iota\rho\epsilon\eta\alpha$  M. 7, 8  $\sigma\tau\epsilon\kappa\kappa\alpha$   $\sigma\tau\epsilon\iota\kappa\kappa\alpha$   $\tau\iota\rho$ - $\mu\epsilon\eta\kappa\alpha\eta$ - $\eta\omicron$  K. 20, 3  $\epsilon\alpha\bar{\lambda}\bar{\lambda}\alpha$   $\tau\bar{\alpha}\bar{\alpha}\bar{\mu}\epsilon$  St. 35, 8  $\ldots$   $\tau\eta\kappa\epsilon\eta\eta\eta\eta\eta\eta$   $\acute{\alpha}\lambda\iota\varsigma\theta\acute{\eta}\varsigma\epsilon\tau\alpha\iota$  L. 102, 1  $\sigma\tau\iota\eta\eta\alpha$   $\tau\iota\kappa\omicron\alpha\eta\eta\eta\eta\alpha$  M. 13, 7  $\mu\alpha\sigma\tau\iota\kappa\alpha$   $\tau\alpha\kappa[\kappa\alpha$   $\tau\bar{\epsilon}?$ ] $\sigma\eta\eta$   $\kappa\epsilon\bar{\lambda}\bar{\lambda}\omega\iota$   $\kappa\alpha\theta\omega\varsigma$   $\acute{\epsilon}\delta\omega\kappa\alpha\varsigma$   $\acute{\alpha}\gamma\tau\bar{\omega}$   $\acute{\epsilon}\pi\omicron\upsilon\varsigma\iota\alpha\bar{\eta}$  L. 106, 13  $\epsilon\alpha\bar{\lambda}\bar{\lambda}\alpha$   $\tau\bar{\rho}\epsilon\varsigma\omega$  St. 35, 10  $\tau\alpha[\cdot]$  $\tau\iota\rho\alpha$   $\tau\bar{\rho}\epsilon\varsigma\omicron$  St. 36, 8  $\mu\bar{\alpha}\bar{\lambda}\bar{\lambda}\iota\upsilon\rho\bar{\alpha}$   $\tau\bar{\iota}\delta\delta\iota\varsigma\epsilon$   $\acute{\epsilon}\phi\alpha\eta\acute{\epsilon}\rho\omega\varsigma\alpha$  ( $\varsigma\omicron\upsilon$   $\tau\bar{\omicron}$   $\acute{\omicron}\eta\eta\omicron\mu\alpha$   $\tau\omicron\iota\varsigma$   $\acute{\alpha}\eta\eta\theta\bar{\rho}\omega\pi\omicron\iota\varsigma$ ) 107, 4  $\ldots$   $\tau\bar{\iota}\delta\bar{\iota}\delta\iota\varsigma\epsilon$   $\delta\acute{\epsilon}\delta\omega\kappa\alpha$   $\acute{\alpha}\gamma\tau\omicron\iota\varsigma$  110, 1  $\tau\epsilon\kappa\kappa\alpha$   $\tau\bar{\iota}\delta\delta\epsilon\varsigma\eta[\alpha]$   $\acute{\omicron}\tau\iota$   $\delta\acute{\epsilon}\delta\omega\kappa\alpha$   $\acute{\alpha}\gamma\tau\omicron\iota\varsigma$  107, 9  $\epsilon\pi$   $\tau\alpha\kappa\kappa\alpha$   $\tau\bar{\iota}\delta\delta\iota\varsigma\eta\bar{\alpha}$   $\mu\eta\mu\eta\eta\eta\eta\eta\eta\eta$   $\mu\bar{\alpha}\bar{\eta}$   $\bar{\omicron}$   $\delta\acute{\epsilon}\delta\omega\kappa\alpha\varsigma$   $\acute{\alpha}\gamma\tau\bar{\omega}$  106, 14  $\varsigma\omicron\lambda\alpha$   $\tau\alpha\sigma\tau\iota\mu\iota\alpha$   $\tau\bar{\delta}\delta\iota\mu\epsilon\iota\alpha$  K. 27, 12  $\mu\bar{\alpha}\bar{\lambda}\bar{\lambda}\iota\upsilon\rho\alpha$   $\tau\bar{\delta}\delta\iota\mu\bar{\alpha}$  St. 10, 7  $\tau\iota\rho\alpha$   $\tau\bar{\delta}\delta\iota\mu\bar{\alpha}$  St. 10, 10  $\mu\epsilon\varsigma\alpha$   $\tau\bar{\delta}\delta\iota\mu\eta$  St. 11, 1  $\varsigma\omicron\lambda\alpha$   $\tau\alpha\sigma\tau\iota\mu\iota\alpha$   $\tau\bar{\delta}\delta\omicron$ - $\tau\omicron$  K. 27, 5  $\delta\alpha\eta$ - $\tau\bar{\iota}\delta\delta\iota\varsigma\epsilon\iota\sigma\tau\bar{\alpha}$ - $\lambda\omicron\eta$  Sale 12  $\sigma\tau\epsilon\tau\tau\alpha$   $\tau\bar{\delta}\delta\alpha\eta\alpha$  K. 33, 10  $\tau\bar{\delta}\delta\alpha\eta\alpha\varsigma\alpha$  M. 9, 4  $\mu\bar{\alpha}\bar{\lambda}\bar{\lambda}\iota\upsilon\rho\alpha$   $\tau\bar{\delta}\delta\alpha\rho\rho\alpha$  (future) St. 6, 9  $\delta\alpha\tau\alpha$   $\tau\bar{\delta}\delta\iota\kappa\omicron\sigma\tau\alpha$  St. 7, 13  $\epsilon\alpha\tau\bar{\alpha}$   $\tau\bar{\delta}\delta\alpha\eta\alpha\varsigma\omega$  (plural) St. 15, 13  $\tau\bar{\delta}\delta\alpha\rho$ - $\epsilon\eta\eta\eta\eta$  ("to place") St. 13, 1; see also  $\tau\iota\tau\tau$ .

$\tau\iota\rho\tau$ . "reviling" K. D. *ditti*.  $\tau\bar{\rho}\tau\bar{\eta}$   $\varsigma\alpha\lambda\alpha$  St. 9, 11.

$\tau\iota\varsigma\epsilon\alpha$ . cf. K. D. *tisri* "straight," "flat."  $\mu\epsilon\tau\epsilon$ - $\tau\bar{\epsilon}\rho\bar{\alpha}$ - $\tau\epsilon$   $\mu\alpha\bar{\lambda}\bar{\lambda}\alpha\tau\epsilon\alpha$ - $\tau\epsilon$ - $\kappa\epsilon\eta$   $\gamma\epsilon\eta\epsilon\acute{\alpha}\varsigma$   $\varsigma\kappa\omicron\lambda\iota\acute{\alpha}\varsigma$   $\kappa\alpha\iota$   $\delta\iota\epsilon\sigma\tau\alpha\mu\acute{\epsilon}\eta\eta\varsigma$  L. 101, 4.

$\tau\iota\tau\tau$ . "gift," see  $\tau\iota\rho$ . [ $\bar{\tau}\bar{\alpha}\bar{\lambda}\bar{\lambda}\bar{\alpha}$ ]  $\tau\iota\tau\tau[\iota\upsilon\sigma\tau\bar{\alpha}$ - $\tau\epsilon$   $\ldots$   $\acute{\alpha}\mu\epsilon\tau\alpha\mu\acute{\epsilon}\lambda\eta\tau\alpha$   $\gamma\bar{\alpha}\rho$   $\tau\bar{\alpha}$   $\chi\alpha\rho\iota\varsigma\mu\alpha\tau\alpha$   $\kappa\alpha\iota$   $\eta$   $\kappa\alpha\eta\varsigma\iota\varsigma$   $\tau\omicron\gamma$   $\theta\epsilon\omicron\gamma$  L. 104, 14  $\mu\bar{\epsilon}$ - $\tau\bar{\tau}\bar{\eta}$   $\epsilon\pi\tau\epsilon\varsigma\omega$  M. 13, 15  $\bar{\tau}\bar{\alpha}\bar{\lambda}\bar{\lambda}\bar{\alpha}$   $[\ldots]$   $\tau\bar{\tau}\alpha\mu\bar{\eta}\bar{\alpha}$  K. 22, 2  $\epsilon\alpha\epsilon\rho$ - $\tau\epsilon$   $\tau\bar{\tau}\bar{\alpha}$ - $\tau\epsilon$ - $\kappa\epsilon\lambda\kappa\alpha$  K. 33, 13  $\omicron\rho\delta\alpha[\cdot]$ - $\tau\epsilon$   $\tau\bar{\tau}\bar{\alpha}$ - $\tau\epsilon$ - $\kappa\epsilon\eta\eta\eta$  St. 18, 4  $\epsilon\alpha\epsilon\bar{\lambda}$ - $\tau\epsilon$   $\tau\bar{\tau}\bar{\alpha}$ - $\tau\epsilon$ - $\kappa\epsilon\lambda\kappa\alpha$  St. 28, 12  $\iota\bar{\epsilon}$   $\chi\bar{\epsilon}\varsigma\eta\alpha$   $\tau\bar{\tau}\bar{\alpha}$ - $\tau\epsilon$   $\epsilon\tau\omicron\eta\kappa\alpha\eta\bar{\epsilon}\bar{\lambda}$ - $\tau\epsilon$ - $\kappa\epsilon\bar{\lambda}$  St. 30, 9.

$\tau\iota\delta$ . "just." (?)

$\tau\iota\delta\kappa\alpha\eta\epsilon$ . "justice." (?)  $\ldots$   $\epsilon\eta\alpha$   $\delta\alpha\bar{\lambda}\bar{\lambda}\omicron\sigma$ - $\tau\iota\delta\kappa\alpha\eta\epsilon\iota\sigma\tau\bar{\alpha}$  [ $\kappa\alpha$   $\delta\iota\kappa\alpha\iota\omega\mu\alpha\tau\alpha$   $\lambda\alpha\tau\tau\bar{\epsilon}\iota\alpha\varsigma$  L. 111, 1  $\tau\bar{\iota}\delta\kappa\alpha\eta\bar{\epsilon}\bar{\lambda}$   $\kappa\iota\tau\iota\epsilon\iota$   $\ldots$   $\dot{\iota}\eta\alpha$   $\tau\bar{\omicron}$   $\delta\iota\kappa\alpha\iota\omega\mu\alpha$   $\mu\bar{\alpha}\bar{\lambda}\bar{\lambda}\omega\eta$  115, 9  $\tau\bar{\delta}\kappa\alpha\eta\epsilon$ - $\lambda\omicron$   $\mu\epsilon\mu\eta\eta\eta\eta\eta\eta$ - $\eta\omicron$  St. 7, 5, cf. 30, 7.

$\tau\iota\delta\kappa\alpha\tau\tau\alpha$ . "just."  $\mu\alpha\mu\alpha$   $\tau\iota\delta\kappa\alpha\tau\tau\alpha$   $\mu\bar{\alpha}\bar{\tau}\epsilon\rho$   $\delta\iota\kappa\alpha\iota\epsilon$  110, 12; plural  $\tau\bar{\delta}\delta\alpha\epsilon\iota\sigma\tau\bar{\alpha}$ - $\tau\epsilon$   $\epsilon\alpha\varsigma$   $\mu\epsilon\kappa\alpha\epsilon\iota\sigma\tau\bar{\alpha}$ - $\tau\epsilon$ - $\kappa\epsilon\bar{\lambda}\kappa\alpha$  St. 13, 11.

$\tau\iota\delta\omicron$ . "postposition," see  $\tau\delta\omega$ .

$\tau\omega\epsilon\kappa$ .  $\tau\omicron\epsilon\kappa$ . "power," "miracle."  $\tau\omega\epsilon\kappa\alpha\tau\omicron\epsilon\varsigma\epsilon\pi$   $\ldots$   $\alpha\tau\bar{\delta}\bar{\alpha}\nu\sigma\tau\kappa\alpha$  M. 2, 14  $\epsilon\omicron\kappa\bar{\alpha}$   $\omicron\eta$   $\tau\omicron\epsilon\kappa\bar{\alpha}$  M. 17, 1  $\epsilon\omicron\kappa\bar{\alpha}$   $\omicron\eta$   $\tau\omega\epsilon\kappa\bar{\alpha}$  K. 34, 1  $\acute{\epsilon}\tau\alpha\tau\bar{\rho}\omicron\varsigma\omicron\tau$   $\epsilon\omicron\kappa\kappa\omicron\eta\alpha$   $\tau\omega\epsilon\kappa$  St. 15, 6  $\acute{\epsilon}\tau\alpha\tau\bar{\rho}\omicron\varsigma\epsilon\pi$   $\tau\omega\epsilon\kappa\kappa\alpha$  (=  $\tau\eta\eta$   $\delta\acute{\nu}\eta\mu\alpha\eta\eta$   $\tau\omicron\gamma$   $\varsigma\tau\alpha\gamma\bar{\rho}\omicron\gamma$ ) St. 18, 9.

$\tau\omicron\kappa$ ,  $\tau\omicron\kappa\kappa$ . "cook" F. M. *tok*, *tokk* "roast" (REINISCH).  $\tau\alpha\kappa$   $\acute{\alpha}\iota\tau\bar{\alpha}$   $\tau\omicron\kappa$ - $\alpha\rho\epsilon\varsigma\omega$  M. 9, 7  $\tau\omicron\kappa\kappa\alpha$  M. 9, 9.

$\tau\omicron\kappa$ . "cease." (?)  $\epsilon\pi\eta\eta$   $\mu\epsilon\varsigma\alpha$ - $\tau\omicron\kappa\alpha$   $\epsilon\iota\omicron\eta$  M. 14, 2  $\epsilon\alpha\mu\epsilon\upsilon\sigma\tau\kappa\alpha$   $\tau\omicron\kappa\alpha\epsilon\alpha$   $\cdot$   $\alpha\eta\eta\varsigma\omega$  gr. 4, 2  $\epsilon\alpha\mu\epsilon\eta$   $\tau\omicron\kappa\epsilon\iota\gamma\epsilon\eta$  K. 28, 9  $\varsigma\omicron\lambda\alpha$   $\tau\omicron\kappa\alpha$   $\tau\alpha\eta\kappa\epsilon\varsigma\omicron$  gr. 4, 4.

$\tau\omega\kappa$ .  $\tau\omega\kappa\bar{\alpha}$  gr. 13, 17.

$\tau\omicron\kappa\alpha\epsilon\rho$ . "remission," "repentance," cf.  $\tau\omicron\kappa$ .  $\epsilon\pi$   $\epsilon\alpha\mu\epsilon\upsilon\sigma\tau\eta$   $\tau\omicron\kappa\alpha\epsilon\rho\rho\alpha$ - $\tau\bar{\alpha}\bar{\lambda}\bar{\epsilon}$  M. 14, 1  $\epsilon\eta$ - $\epsilon\alpha\mu\epsilon\upsilon\sigma\tau\eta$   $\tau\omicron\kappa\alpha\epsilon\rho\kappa\alpha$  K. 24, 10  $\epsilon\alpha\mu\epsilon\kappa\alpha\epsilon\iota\sigma\tau\eta\alpha$   $\tau\omicron\kappa\alpha\epsilon\rho\alpha$ - $\lambda\omicron$  St. 22, 9 (cf.  $\acute{\alpha}\kappa\omicron\lambda\acute{\alpha}\sigma\tau\omega\eta$   $\mu\epsilon\tau\acute{\alpha}\eta\omicron\iota\alpha$ ).

τωκιννατε, τοκιννατε, τωκοννατε. "peace," cf. tor. τωκιννατέκα εἰρήνην L. 106, 5  
St. 27, 12 τ᾿ἄλῃ τοκιννατέ-λο M. 1, 4 τωκοννατέκα M. 24, 3 τ᾿ἄλως ε[μ-αρδ]ῆα  
τω[κῖνα]τελ-[τε] St. 2, 4.

τον. cf. *tebbaie* "seek". τονπαεινο[τη]α ταππαττα-λο St. 27, 5.

τορ, τορρ. "enter" M. K. D. *tōre* "enter." [τ]ορα κινελ-λω εἰσέλθῃ L. 104, 3 ταριά-  
σιον τορα κινεα M. 10, 7 τεαῖ τατω τορα γενόμενον ὑπὸ νόμον L. 112, 10 φοδος  
αμιν-λο-εῖ μα-λο τορρασι M. 11, 14 ταριό μα-λο τορα St. 16, 2 ταη δεῖ-λα  
κοσδδρα τορον K. 27, 10 φατι-αο τορα Sale 9.

τοτ. "son," "child" M. K. D. *tōd* "son." αη-τοτα μη γιός μου εἰ L. 105, 6 ααηηαει  
τοτ-λεικω εἰ μὴ ὁ γιός τῆς ἀπωλείας 108, 10 ταη τοτκα τὸν γιόν αἰτοῦ 112, 8 τὸν  
ἐαυτοῦ γιόν 115, 6 ταη τοτῇ σεσαρτικα τὸ πνεῦμα τοῦ γιοῦ αἰτοῦ 112, 13 τοτῇ  
κεντοσᾶ οἶ ἦν τὸ παιδίον 114, 13 ἐ τοτα M. 8, 13 τοτι-εᾶλε M. 9, 6 ταη τοτοσ  
εαλ gr. 9, 3 τοτι gr. 13, 12.

τοτκαη. "son-ship." τ᾿ἄλῃ τοτκαηκ τὴν γιοθεσίαν L. 112, 11.

The plural used is τοτφ *q. v.*, see also τοταει.

τοτ. "belly" M. K. D. *tu*. τοτ-λο δοτητοφαρρ[α] ἐν γαστρὶ ἔξει L. 100, 2; cf. δεῖ τοτ  
M. 7, 10. 8, 9.

τοταει. "gentle," "meek," (probably τοτ-δεῖα "small of heart;" cf. M. K. D. *tōd*, *tō*, plural  
*tūñ*; see τοτ, τοτφ) τοταεῖτοσᾶ πρᾶεις gr. 2, 6.

τοταλλα. (?) "innocent." οοτκιφρα [?]τοταλλα ἄμεμπτοι καὶ ἀκέραιοι L. 101, 3.

τοτφ. "attain." (?) φαερ-αε τῖτᾶ-αε-κεῖα τοτφαααεα K. 33, 14 τοτφᾶ gr. 13, 4;  
*v. τοτφ* and *τοτκ*?

τοτβ. τιμηντοσκα τοτβα οη ὁμοειαδδρα-λο St. 25, 2.

τοτβφτ. "safety." (?) φαρ κενκοηα τοτβφτα-λο (= οἰκουμένης ἀσφάλεια?) St. 24, 8.

τοτβδι. τοτβδιῃ μακ αρρῖηατρα M. 11, 1.

τοτ(ει). "cow," (?) cf. M. *tī* "cow." τοτεινοσᾶ M. 2, 8. 14, 9 εῖ μεαδοτηῖ ταεινοσ-  
... οη εῖ τοτεινοσᾶ M. 13, 14.

τοτκ. "start." (?) αλεεῖ εῖ-νο τοτκρεν ἔ-εᾶ δωαῖ M. 4, 15.

τοτκ. (?) τοτκᾶ [...].ε[...].ω[...]. ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν L.  
103, 8; cf. αοτκ, τοτφ.

τοτκμ. φαη-λο τοτκμα St. 4, 11.

τοτᾶα. "be brave," "endure" (K. D. *dullo* "heavy" means also "quiet," "without care,"  
Schäfer). μαυρεν ενας τοτᾶαφανασι ἀλλὰ θαρσεῖτε L. 106, 7.

τοτφτ. cf. M. *ture* "drive out." αειφαρα τοτφτ K. 33, 7.

τοτφκαητε. "first," (?) cf. τοτφσ. κοσμηοσ τοτφκαητε-λο σσηηοσῖκα M. 3, 7 τοτφκαητε-  
λο-δωρα K. 26, 6.

τοτφκο. "three" M. *tusko* K. *tosku* D. *toski*. αοσᾶει τοτφκοη σκριντοσᾶ M. 9, 11 τοτφκοη-ο  
δαεεεα M. 12, 7.

τοτφκτ. ἐκτῇ ηῖτῇ τοτφκῖκα-λο φοτφ-οσβανα St. 12, 2.

τοτφσ. "before." κοσμος-λα τοτφσ πρὸ τοῦ τὸν κόσμον εἶναι L. 107, 2 κοσμοειν οσ  
κοσφτ-λο τοτφσ πρὸ καταβολῆς τοῦ κόσμου 110, 11 κοσμοειν οσκοσφτ-λο ταφα  
τοτφσ St. 30, 4.

τοτφττ. ιεροειν οσφῖ τοτφτᾶ-αο-λο K. 32, 4.

τοτφφ. "spit" M. K. *tuffe*. κοφ-ᾶα-εᾶλε δμῖ-τοτφφφικαηα St. 9, 3.



- τοῦρ. "children" used as plural of τοῦ, M. K. D. *tuñi*. τοῦρε δ[.]ῆροκιφρατοσε τέκνα θεοῦ ἀμώμητα L. 101, 3 τᾶλλῃ τοῦρενοσέ-ειν [..]νο-ειν ὅτι δέ ἐστε γιοί 112, 12; cf. κῆσεν τοῦρᾶ-λο καπεδραα K. 21, 1.
- τοῦρε. τοῦρεα εἰδαδεροσ St. 28, 10.
- τοῦρκ. τοῦρκιτακολποσθα ἀροσεῖτα-λο St. 23, 3.
- τοροναε. "pride," "altar," "temple." (?) τοροναεκα οσπῆρα-λσι St. 21, 3, see οσπ.
- трапир. тракирика gr. 4, 5.
- \*трапис. "table." траписᾶ-α[ε] καὶ ἡ τράπεζα L. 111, 4 трапѣсᾶ-ши πᾶκα K. 19, 10 траписᾶ-αο пен K. 30, 14.
- трат. "crown." тῡᾶаттен тратка St. 9, 7.
- тρεсо. imperative of тρε gr. v.
- три. "pair" (?) or "direction," of the eyes. таи μαρῖ τρ[ика] (ἐπάρας) τοὺς ὀφθαλμοὺς αὐτοῦ L. 106, 9-10 τε[?]и μαρῖ τριго[γ] ... fr. 2a.
- \*трицаџион. трицаџион киѣ-сѣ-но копо M. 10, 9.
- триг. "manner," "circumstance." (?) εἷ триг-ло "wherefore" ὥστε L. 100, 13 εἷ триг-ла St. 16, 10.
- тѡат. (?) "hour," Copt. т-готе "the hour," the meaning clearer in demotic than in Coptic, see GRIFFITH and THOMPSON, *Dem. Pap. L. and L.*, Glossary. тѡатᾶ-ло κῆρα ἐλήλυθεν ἡ ὥρα L. 106, 11.
- тѡт. gr. 13, 7. 14, 5.
- тѡш, тѡ in K. (ло-тѡш). postposition "in presence of" "with" a person. ери-о-тѡш парὰ соί L. 107, 3 ери-ш-тѡш St. 7, 10 тари-ш-тѡш зааѣа St. 3, 7 ἱερεδси-ло-тѡш St. 20, 5 K. 31, 10 инсоци христови-о-тѡ K. 33, 13.
- т[...].т. т[...].тᾶлоσθα οσπτοуаера-ло St. 22, 5.
- \*херотѣи. херотѣи[.]гоσθα пѣкане-ло St. 24, 5.
- \*хѡиак (χοιάκ). хѡиакῖ : κῆ et sim. L. 105, 1. 106, 4. 112, 3, 7 заоткаси хѡиак еῡши St. 34, 1. 35, 11.
- \*христиаѡос. христиаѡос аѣаѡме M. 6, 10 христиаѡоса келкῖппак M. 16, 2 plural христиаѡос[.]гоσθα еилитгош M. 2, 12 христиаѡос[ε]ригоσθα теер[.]а-ло = χριστιανῶν ἐλπῖς St. 19, 1.
- \*ψαλλ. "to chant" ψάλλειν<sup>1</sup>. аλλигоσѡа ψаλλᾶгош-аа ψали-менен K. 29, 9-10.
- ѡа, ѡа. "son" M. *ga, gar* abs. еἷ ѡа ὁ γῖос соῦ L. 106, 12 таи ѡа Sale 15 таи ѡа-лон M. 9, 8 етсоу сагарῖ ѡа мᾶ Sale 18; cf. ὅσμ, псапар voc. in complex ѡа пап-ла зашᾶла St. 17, 7 (cf. пап) obj. еἷ факка соῦ τὸν γῖон L. 106, 11 факка аска M. 15, 2 факк-он ошпипи-но καὶ τέξεѡа γῖон L. 100, 3 фак-ениа M. 1, 10 фак ошпипараси M. 13, 9. cf. 100, 10 gen. фан калῖка M. 14, 12 ѡа-ла St. 17, 6 таи ѡа-тῖлле M. 8, 10 он ѡа-ае M. 15, 16 K. 19, 12 он ѡа-ае K. 21, 2 таи ѡа-ае M. 15, 13 тафсоу палῖ-но он фани-ло gr. 9, 1 он таи тотоѡ ѡа gr. 9, 3 ѡа-ае gr. 10, 1.
- ѡа. cf. M. *nad* "fall." ѡаᾶгош мейдрагоу епᾶῡмаа K. 23, 3.
- ѡаак. "boast," "pride." (?) аи ѡаакῖ[] еῖс καύχημα ἐμοῖ L. 101, 8.
- ѡаел, ѡаер. ѡаел-ае тῖтᾶ-ае-келка St. 28, 11, 12 ѡаер-ае тῖтᾶ-ае-келка K. 33, 13.

<sup>1</sup> ψαλλ should be added to πестер in class 10 of Greek derivatives on p. 71.



- բաւբ.** "rise," "resurrection," cf. M. *feie* "rise, spring up." **աօլուօտիա բաւբրեն ծօշրիկա** St. 4, 4 **աօլուօտիա բաւբրա-աւ** (= *νεκρῶν ἀνάστασις*) St. 19, 5 **χριστοսϋ բաւբաբա-աօ** St. 27, 2.
- բալ.** "see" M. K. D. *nale* "see." **օտբիճիկա բալեն[...]** **ἰδόντες δὲ τὸν ἄστέρα** L. 114, 15 **ման կօշմիօտիկա ... քիւն բալեն** M. 8, 10 **բալեն** M. 11, 3 **բէօտ միսիկա** **πᾶλααλλο բᾶկա** M. 10, 15 **բալօտ օտլարեն** M. 16, 13 **բօկօտ ... ալսիսիկա բակկօսիսօ** **ἵνα θεωρῶσιν τὴν δόξαν** L. 110, 9 **տաի օտբիճիկա ... բալի** **εἶδομεν αὐτοῦ τὸν ἄστέρα** 113, 7 with plural objective M. *nagj* **բալիծաւմե աւբնօտիկա** K. 28, 5 **բալիծօտաճաի** St. 15, 8.
- բալօտ.** "sleep" M. K. D. *nalū*. **բալօտ՛ա-աօ** **սիկեն** **διεγερεῖς ... ἀπὸ τοῦ ὕπνου** 100, 6.
- բաբ.** "gold-piece," cf. Coptic **нобѣ** M. *nab* "gold." **բաի** **ա'-աօ** Sale 12, cf. L. 111, 10-11.
- բաբա.** **բաբաբա աօտբիօ** K. 25, 9.
- բաբս.** "sin," Coptic **наѣс, нѣс** M. K. D. *nābē* obj. **[բ]աբսա մաճաօի[...]** **καὶ κατέκρινε τὴν ἁμαρτίαν** L. 115, 8 **մանի բաբսա** K. 32, 3 **բաբս աւսսի-աօծօտի** M. 11, 8 gen. **բաբս տօբաւս** K. 28, 9 **բաբս-աօ** St. 4, 11 **տի բաբսօտ[իկա]** **τὰς ἁμαρτίας αὐτῶν** L. 104, 9 **սի բաբսօտի տօկաբ-բա-տ՛ալե** M. 13, 16 **սի բաբսօտի տօկաբիկա** K. 24, 10 **բաբսօտիկա տօկաբա** **· аиеси** gr. 4, 1 **բաբսաւսօտ՛ա-աօ** St. 13, 12 **բաբսաւսօտիա տօկաբա-աօ** (= *ἀκολάστων μετάνοια*?) St. 22, 9.
- բар.** "side," "outside."(?) **киссе-аօ** **бар-ро** **аօтесо** K. 26, 10; cf. **բաубар-аօ** gr. 10, 6, cf. **бар.**
- бар.** "save." **барта[и?]кօна** **σωθήσεται** L. 104, 4-5.
- բас.** "choose."(?) **բасիլ** **кекаура** **κατὰ τὴν ἐκλογὴν** L. 104, 12.
- բաւբира.** "tent," cf. M. *naua, nauar* "leather." **բա[ւբ]ира[...]-աւսսա** **σκηνή γὰρ** L. 111, 2 **բաւբира ... օկտաкиа** **σκηνή ἡ λεγόμενη ...** 111, 8.
- բадд.** "hill" M. *nāgi* "desert," "hill" (REINISCH). **саиенфоти** **баддᾶ-аւ** St. 3, 1.
- բевт.** "be troubled," "fear;" cf. M. *nekette* "be anxious." **սի օսծᾶ** **բевт-менкониола** M. 7, 2 **мдркᾶ** **аеиарка** **евура** **ἐνεиисе-ծօտи** K. 24, 6.
- բевт.** "deed," "thing." **բе[...]** **τὸ ἔρπον** L. 106, 20 **բевтօտ** **սի**, etc. St. 6, 6 **բ[е]иia** **мшшанауотсѣи** St. 8, 5 **аи-բевтիկա** St. 31, 13 **սի бевт-ծօտրиa** M. 2, 2 **саᾶ-аօ** **снас бевт-аօ** **снас** St. 15, 4.
- բеи.** "drink" M. K. D. *nie* "drink." **кū-мѣсom** **бевт-мѣсomа** K. 20, 6 **аḷеси** **вевт-бевт-менен-но** K. 26, 9.
- բес.** "pause," "weariness."(?) **бескѣраура** **тᾶлика** **сенамсо** K. 24, 7.
- բесшш.** **бешшш-аенаᾶ-аօ** St. 34, 3 (proper name?).
- бштс.**(?) "altar."(?) **օտի քիւտс[т ...]** **аḷли[.]с** **бштсгa-аւ** **сгартa[иарр]ᾶли** **ἀλλ' εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν** L. 101, 12.
- բи.** enclitic particle, "when."(?) **օտկրիօտ՛ա** **кирпсῳаи-би** M. 15, 5.
- բиaд.**(?) "run."(?) **օи օи[...]** **биaди** **мен[...]** **и** **ὅτι οὐκ εἰς κενὸν ἔδραμον** L. 101, 9.
- բил.** "see" v. **բալ.**
- բис.** **мштaкpa** **бѣсa** M. 14, 4.
- бисс.** "holy." in complex **си** **коре** **бѣсot** **тpансᾶ-аւ** **пᾶлика** K. 19, 9 voc. **пана** **бѣсa** **патѣр** **аггиe** L. 108, 3 obj. **аотс** **биссика** **τὸ ἅγιον** 111, 12 emph. pred. **бѣсa-аօ** **песгaс** **кօна** **λέγεται** **ἁγία** 111, 6 **бѣс[иот]иa** **бѣсaᾶ-аօ** **օկտaкиa** **ἡ λεγόμενη** **ἁγία** **ἁγiωн** 111, 7 **иѣсe** **бѣс-ла** M. 15, 8 **сгaртот** **бѣсᾶ-аօ** M. 15, 17 K. 21, 2 **сгaртот** **бевт-аօ** K. 19, 13 **сгaртот** **бѣсi-аօ** St. 17, 9 **сгaртот** **бѣсi-но** gr. 9, 1 **сгaртот** **бѣсot** **оиc** **та//ᾶᾶ** gr. 9, 3 **таи** **ауеḷосot** **бѣсiᾶ-о-ро** K. 21, 15 **си** **кори** **бѣсика** gr. 2, 3



- ροτ. "rest," "drink," (?) cf. M. K. D. *nē* "drink" M. K. *nū* "shade." στατροσῑ ροτρ-ρш τατш-λο ροτε̄λ St. 13, 9.
- ροτκτ. εἰρῆτος ροτκτ-λш M. 1, 12 ροτκῆκα εкейρεпан-не-ῶση K. 28, 10.
- ροτλос. "white" M. *nulū*. μοτρτος ροτλоска̄ зокакῆ M. 10, 16.
- ροτρ. "shade" M. K. *nūr*, *nū*. ροτρ οτзана St. 12, 3 ἐστατροσῑ ροτρ-ρш таτш-ло ροτε̄λ St. 13, 8 .]ε̄αν ροτρ-ρш[ fr. 2b.
- шд. "lance" (?) M. K. D. *šā*. тоτзδῆ шдк аррῆατρα M. 11, 2.
- шд, шдд. "door," "gate," seen in M. *šā-do*, *šad-do*, *šā-logo*, *šal-logo* "outside." παραδισοσῑ шдкка St. 36, 3 шдкка κῆμα ὀόκρεпа M. 12, 15 шдкка таλλиспа M. 13, 1.
- шшк. "environs." (?) αλεζαпаρεп шшвос-ла M. 1, 8.
- \*шшл, шш. "book" M. *šōr*, *šā* Eg. dem. *šc* "book," "roll," "letter." тап ошсеп шшкка пасiа St. 12, 13 εἰ шшл δῆμῶλ-лш St. 32, 1 ἐστατροσῑ а[з]φῆкка шшкка St. 32, 8 шшкка коτῶλρεсо gr. 2, 4.
- зарм. "heaven." зармiа ои скῆпа ὁ οὐρανὸς καὶ ἡ γῆ L. 103, 1 зарм-зашп St. 36, 1 зармῶλ-зоп K. 20, 6, 12 зармῆ-зашпшотска St. 3, 11 pl. зармшотп ркане-ла-тῶле St. 14, 7 зармшот-тῶле St. 2, 3. 3, 2 зармшотш-тῶле St. 14, 2 зармштῆ терешотска gr. 4, 1.
- дарт. "trample" M. K. D. *jake* "trample." так отрῶл-заш дартон M. 12, 2.
- даλλ. cf. M. K. D. *jelli* "business," "thing." . .]εпа даλλот тидкапешшот[ка] δикаίωματa λатреiас L. 111, 11.
- дан. "buy" M. K. D. *jāne* "trade," "buy," "sell." -шотска дан-ὀсiδεса ἵνα τοῦс . . . ἐξαγοράсῃ L. 112, 1 дана-тере-ло Sale 11 дан-тш[δ]сiшотῶл-зоп Sale 11.
- дан. "share." (?) данка котм-мῆпа-ло K. 20, 7 тап дан-пон еἰ-по K. 31, 11.
- дарт. "preach," "proclaim," of cock "crow," M. *jawe* of cock crowing, women singing, subst. *jawid*, a joyful noise as opposed to *wīge*, which is rather a mournful noise (Osman of Dirr) дартен [к]εατῶα κατὰ мὲν τὸ εὐαγγέλιον L. 104, 11 тап еῖтот дарте-де-к[εῶ] (proper name?) St. 34, 6 тотско-по дартска M. 12, 7 дартὰ τῶδдикоотῶа St. 7, 13 дартὰ τῶдданасш St. 15, 13.
- деиѣ. Cf. M. *jigje* "mock." афдика . . . деиѣишотска K. 30, 12.
- деλ, деел. "age," "time." еикῆ δελ-ло K. 19, 15 δел еλλешшот-ло K. 34, 2 деелшотна еλλешшот-лш кicē κῶл-лш M. 17, 4 деелшотна елleshшот-ло кicē κῶл-ло St. 31, 8 елleshшотна деелшот-ло кicē κῶл-ло St. 17, 11 деелшотна елаллте-ло K. 32, 5.
- дем, тем. "year" M. *gem* - K. D. *jen*. еῖтешп-зс темот . iē . заллока каппа ὀтсiс денеш-он демот (altered from темот) [.]iē . ла залло каппа K. 32, 7-9 ареш дем[.]сiшотш-он St. 36, 6.
- дiл. "think" M. *jille* "consider," "remember." ошлшпа дiла ἀκογсiтωсan gr. 2, 7.
- димит. "spittle" M. *jimūd*. дiт тотфшскапка St. 9, 3.
- диммiл. in singular "entire," plural "all." sing. еἰ шшл δῆμῶλ-лш St. 32, 1 татшот δῆμiл(-ло) διὰ πανтός gr. 2, 5 ан мактот δῆμῶлlo ἐк пасῶн τῶн θαιγέων мой gr. 2, 9 pl. отр-диммiлшотῶа . . . пᾶсiн ὕμiн L. 101, 13 ер δῆμῶлшотῶл-зала St. 2, 8 ер δῆμῶлшотῶл St. 28, 3 тῶллот δῆμῶлшотска K. 29, 15 as subst. диммῶлшот[?]ш аш такепан пашотска ἕως ἂν πάντα гένηται L. 103, 4 δῆμῶлшотῶл-зоп M. 16, 11 δῆμῶлшотῶ-еἰ St. 12, 3. 29, 4.
- динѣ. "feed" (?) M. K. D. *jāng* "fill," "satisfy." пашрῶла дiшр еикан St. 12, 10.



δο. "come out of," cf. M. *jōre* "depart" M. K. D. *jūe* "go."

(a) "go out"  $\epsilon\pi\ \kappa\omicron\sigma\mu\omicron\varsigma\text{-}\lambda\omicron\ \delta\omicron\sigma\alpha\ \alpha\iota\kappa\alpha\ \alpha\epsilon\iota\delta\iota\sigma\iota\mu\epsilon\sigma\tau\acute{\alpha}\ \omicron\upsilon\varsigma\ \epsilon\delta\omega\kappa\acute{\alpha}\varsigma\ \mu\omicron\iota\ \epsilon\kappa\ \tau\omicron\upsilon\ \kappa\acute{\omicron}\sigma\mu\omicron\upsilon$  L. 107, 5  $\kappa\omicron\sigma\mu\omicron\varsigma\text{-}\lambda\omicron\ \delta\omega\alpha\ \rho\alpha\ \epsilon\kappa\ \tau\omicron\upsilon\ \kappa\acute{\omicron}\sigma\mu\omicron\upsilon$  109, 3, 4.

(b) "go towards"  $\epsilon\text{-}\epsilon\tilde{\alpha}\ \delta\omega\alpha\tilde{\pi}\ \text{M. 4, 15}\ \ \phi\iota\lambda\omicron\zeta\epsilon\iota\mu\eta\text{-}\epsilon\tilde{\alpha}\ \lambda\omega\text{-}\delta\omega\tau\epsilon\ \text{M. 5, 3}\ \ \kappa\tilde{\epsilon}\varsigma\epsilon\text{-}\epsilon\tilde{\alpha}\ \lambda\omega\text{-}\delta\omega\tau\epsilon\ \text{M. 5, 13}\ \ \alpha\omicron\sigma\alpha\ \phi\iota\lambda\omicron\zeta\epsilon\iota\mu\eta\text{-}\epsilon\tilde{\alpha}\ \delta\omega\alpha\ \text{M. 4, 7, cf. }\kappa\omicron\text{-}\delta\omega\tau\epsilon\varsigma\omega.$

(c) "go," "move"  $\epsilon\tilde{\pi}\text{-}\alpha\omega\ \sigma\omicron\tau\epsilon\ \text{M. 12, 12.}$

From (a) is derived the postposition  $\text{-}\delta\omega\alpha\text{-}\text{-}\lambda\omicron\text{-}\text{(or -}\iota\omicron\text{-)}\ \delta\omega\alpha$  "through," "by."  $\tau\tilde{\iota}\tau\tilde{\alpha}\text{-}\alpha\epsilon\ \epsilon\tilde{\tau}\text{-}\omicron\mu\kappa\alpha\eta\epsilon\alpha\text{-}\alpha\epsilon\ \kappa\epsilon\lambda\text{-}\delta\omega\alpha\ \text{St. 30, 11}\ \ \mu\alpha\mu[\upsilon\omicron\sigma\text{-}\lambda\omicron\text{-}\delta]\omega\alpha\ \delta\iota\alpha\ \tau\omicron\upsilon\varsigma\ \mu\alpha\tau\acute{\epsilon}\rho\alpha\varsigma$  L. 104, 13  $\tau\tilde{\alpha}\lambda\iota\text{-}\lambda\omega\text{-}\delta\omega\alpha\ \ \dot{\eta}\mu\acute{o}\ \tau\omicron\upsilon\ \theta\epsilon\omicron\upsilon\ 105, 2\text{-}3\ \ \tau\tilde{\alpha}\lambda\alpha\text{-}\epsilon\tilde{\pi}\ \dots\ \omicron\lambda\lambda\omicron\lambda\text{-}\lambda\omicron\text{-}\delta\omega\alpha\ \text{St. 27, 10}\ \ \epsilon\tau\alpha\sigma\tau\omicron\varsigma\ \epsilon[\omicron]\mu\kappa\omicron\text{-}\lambda\omicron\text{-}\delta\omega\alpha\ \text{St. 28, 10}\ \ \epsilon\tilde{\pi}\text{-}\mu\omicron\text{-}\delta\omega\alpha\text{-}\lambda\omicron\ \text{St. 10, 3}\ \ \tau\alpha\tau\tilde{\epsilon}\lambda\text{-}\lambda\omicron\text{-}\delta\omega\alpha\ \text{gr. 10, 1}\ \ \omicron\sigma\tau\text{-}\iota\omicron\text{-}\delta[\omega\alpha]\ \delta\iota\ \ \dot{\eta}\mu\acute{\alpha}\varsigma\ \text{L. 104, 11}\ \ \tau[\alpha]\rho\text{-}\iota\omicron\text{-}\delta\omega\alpha\ \text{St. 28, 3; see }\delta\omega\tau\epsilon.$

$\delta\omega\lambda\alpha\mu.$  "pure" or "simply." (?)  $\alpha\tau\omicron\varsigma\alpha\ \delta\omega\lambda\alpha\mu\ \omicron\tau\tau\alpha\ \delta\omicron\lambda\alpha\mu\alpha\ \text{K. 19, 11.}$

$\delta\omega\lambda\iota\tau\tau.$   $\delta\omega\lambda\iota\tau\iota\sigma\ \kappa\omicron\tau\tau\tau\alpha\mu\iota\ \tau\alpha\delta\iota\kappa\omicron\ \text{St. 33, 9.}$

$\delta\omega\tau.$  "depart" M. *jōre* "depart," "set" (of sun).  $[\delta\omega\tau\iota\varsigma[\alpha\mu\alpha]]\ \epsilon\mu\omicron\tau\epsilon\acute{\upsilon}\theta\eta\varsigma\alpha\ \text{L. 114, 11}\ \ \omicron\tau\iota\tau\iota\ \alpha\iota\epsilon\tau\omicron\sigma\alpha\ \tau\omicron\kappa\alpha\ \delta\omicron\tau\omicron\tau\alpha\mu\text{-}\mu\omicron\ \text{M. 7, 16}\ \ \mu\alpha\lambda\alpha\ \delta\omega\tau\omicron\sigma\tilde{\pi}\ \text{K. 27, 8}\ \ \tau\alpha\mu\iota\mu\omicron\tau\tau\iota\lambda\epsilon\ \kappa\epsilon[\alpha\ \delta]\ \epsilon\tau\alpha\tilde{\alpha}\ \text{St. 2, 3}\ \ \kappa\epsilon\alpha\ \delta\omicron\alpha\alpha\epsilon\mu\mu\alpha\ \text{St. 3, 3}\ \ \kappa\epsilon\alpha\ \delta\omicron\alpha\alpha\mu\alpha\ \text{St. 14, 3}\ \ \kappa\epsilon\alpha\ \delta\omicron\alpha\alpha\tilde{\pi}\mu\alpha\ \mu\alpha\ \text{St. 14, 9}\ \ \tau\omicron\sigma\text{-}\lambda\omicron\ \delta\omicron\tau\alpha\ \kappa\iota\alpha\ \text{M. 12, 14}\ \ \kappa\tilde{\epsilon}\varsigma\epsilon\text{-}\lambda\omicron\ \delta\omega\tau\alpha\ \kappa\iota\varsigma\mu\alpha\ \text{M. 15, 6}\ \ \tau\omicron\tau\epsilon\kappa\alpha\eta\tau\epsilon\text{-}\lambda\omicron\ \delta\omega\tau\alpha\ \kappa\epsilon\iota\ \text{K. 26, 7}\ \ \delta\omega\tau\alpha\ \kappa\iota\alpha\ \text{St. 15, 11}\ \ \omicron\tau\epsilon\lambda\ \epsilon\epsilon\tau\epsilon\tau\alpha\ \delta\omicron\tau\alpha\ \mu\ \text{K. 32, 2.}$

$\delta\omicron\delta.$  "offer," "sacrifice" M. *goje*.  $\tau\epsilon\mu\ \alpha\alpha\tau\mu\eta\kappa\alpha\ \kappa\tilde{\epsilon}\varsigma\epsilon\text{-}\epsilon\tilde{\alpha}\ \kappa\alpha\kappa\alpha\ \delta\omicron\delta\omicron\kappa\tilde{\alpha}\ \text{M. 16, 10.}$

$\text{-}\delta\omicron\tau\eta\text{(}\text{-}\lambda\epsilon\text{-}\sigma\omicron\tau\eta\text{-}\text{-}\lambda\omicron\text{-}\sigma\omicron\tau\eta\text{-}\text{-}\iota\omicron\text{-}\delta\omicron\tau\eta\text{).}$  "by," "from," "out of." ...  $\tau\epsilon\text{-}\lambda\epsilon\text{-}\delta\omicron\tau\eta\ \alpha\mu\acute{o}\ \tau\eta\varsigma\ \epsilon\gamma\lambda\lambda\alpha\beta\acute{\epsilon}\alpha\varsigma\ \text{L. 105, 15}\ \ \tau\tilde{\alpha}\lambda\iota\text{-}\lambda\epsilon\delta\omicron\tau\eta\ \ \dot{\eta}\mu\acute{o}\ \tau\omicron\upsilon\ \theta\epsilon\omicron\upsilon\ 106, 1\ \ \tau\epsilon\iota\ \mu\epsilon\kappa\kappa\ \epsilon\mu\mu\text{-}\lambda\epsilon\text{-}\delta\omicron\tau\eta\ \text{K. 28, 2}\ \ \mu\omicron\eta\epsilon\ \epsilon\mu\text{-}\mu\epsilon\text{-}\delta\omicron\tau\eta\ \text{K. 20, 13}\ \ \tau\epsilon\tau\tau\alpha\ \epsilon\mu\epsilon\mu\text{-}\mu\epsilon\text{-}\delta\omicron\tau\eta\ \text{K. 24, 6-7}\ \ \epsilon\kappa\epsilon\iota\tau\epsilon\tau\alpha\mu\text{-}\mu\epsilon\text{-}\delta\omicron\tau\eta\ \text{K. 28, 11}\ \ \kappa\epsilon\tau\alpha\ \epsilon\iota\upsilon\sigma\text{-}\lambda\omicron\text{-}\delta\omicron\tau\eta\ \ \dot{\eta}\mu\acute{o}\ \tau\omicron\omega\eta\ \ \dot{\alpha}\nu\theta\omega\pi\omega\eta\ \text{L. 102, 3}\ \ \tau\alpha\mu\epsilon\kappa\ \alpha\tau\epsilon\varsigma\text{-}\lambda\omicron\text{-}\delta\omicron\tau\eta\ \text{M. 11, 9}\ \ \epsilon\sigma\kappa\iota\tau\alpha\kappa\alpha\ \alpha\epsilon\mu\delta\omicron\lambda\text{-}\lambda\omicron\text{-}\delta\omicron\tau\eta\ \text{St. 27, 12}\ \ \delta\omega\tau\tau\iota\ \mu\tilde{\pi}\text{-}\mu\omicron\text{-}\delta\omicron\tau\eta\ \text{St. 7, 5}\ \ \alpha\tau\alpha\tau\epsilon\mu\text{-}\mu\omicron\text{-}\delta\omicron\tau\eta\ \text{St. 18, 6}\ \ \epsilon\iota\tau\text{-}\iota\omicron\text{-}\delta\omicron\tau\eta\ \mu\alpha\tilde{\rho}\alpha\ \sigma\omicron\upsilon\ (\epsilon\tilde{\epsilon}\theta\lambda\omega\theta\omicron\eta\ \text{L. 107, 11.})$

$\delta\omicron\tau\eta.$  cf. M. *duñ* "blind."  $\delta\omicron\tau\eta\lambda\epsilon\sigma\tau\eta\ \epsilon\kappa\kappa\tilde{\iota}\tau\alpha\text{-}\lambda\omicron\ \text{St. 19, 9, cf. }\tau\upsilon\phi\lambda\omega\eta\ \delta\omicron\eta\gamma\acute{o}\varsigma.$

$\delta\omicron\tau\eta\tau\omicron\tau.$  "gravid" M. *junti*.  $\tau\omicron\tau\text{-}\lambda\omicron\ \delta\omicron\tau\eta\tau\omicron\tau\ \tau\alpha\tau\tau[\alpha]\ \epsilon\eta\ \gamma\alpha\sigma\tau\tilde{\iota}\ \epsilon\tilde{\epsilon}\epsilon\iota\ \text{L. 100, 2}\ \ \delta\omicron\tau\eta\tau\omicron\tau\ \tau\alpha\ \text{M. 3, 12. 14, 13. 15, 1.}$

$\delta\omega\tau.$  "cause," often used like a preposition "on account of," "for," "concerning" with genitive.  $\delta\omega\tau\tau\iota\ \mu\tilde{\pi}\text{-}\mu\omicron\text{-}\delta\omicron\tau\eta\ \text{St. 7, 4}\ \ \dots\ \mu\alpha\ \delta\omega\tau\tau\iota\text{-}\tau\alpha\tau\alpha\text{-}\epsilon\mu\ \ \dot{\upsilon}\varsigma\ \epsilon\gamma\epsilon\eta\epsilon\tau\omicron\ \alpha\iota\tau\iota\omicron\varsigma\ \sigma\omega\text{-}\tau\eta\tilde{\rho}\iota\alpha\varsigma\ \text{L. 106, 1}\ \ \kappa\omicron\sigma\mu\omicron\varsigma\ \delta\omega\tau\tau\iota\alpha\text{-}\epsilon\iota\omicron\mu\ \mu\epsilon\tilde{\rho}\iota\ \tau\omicron\upsilon\ \kappa\acute{\omicron}\sigma\mu\omicron\upsilon\ (\epsilon\tilde{\rho}\omega\tau\acute{\omega})\ 107, 14\ \ \tau\epsilon\mu\ \delta\omega\tau\tau\iota\alpha\text{-}\lambda\omicron\ \mu\epsilon\tilde{\rho}\iota\ \alpha\gamma\tau\acute{\omega}\eta\ (\epsilon\tilde{\rho}\omega\tau\acute{\omega})\ 107, 13\ \ \tau\epsilon\mu\ [\delta]\omega\tau\tau\iota\alpha\ \mu\omicron\mu\ \kappa\alpha\iota\ \ \dot{\eta}\mu\acute{o}\ \alpha\gamma\tau\acute{\omega}\eta\ 109, 8\ \ \epsilon\mu\alpha\ [\omicron]\tau\omicron\tau\tau\iota\ \tau\omicron\tau\eta\ \delta\omega\tau\tau\iota[\alpha]\ \mu\epsilon\tilde{\rho}\iota\ \tau\omicron\gamma\tau\omega\eta\ \mu\acute{o}\nu\omicron\eta\ 109, 11\ \ \dots\ \mu\iota\psi\mu\alpha\tau\omicron\tau\eta\ \delta\omega\tau\tau\iota\alpha\ \mu\epsilon\tilde{\rho}\iota\ \mu\alpha\tau\acute{\epsilon}\rho\omega\eta\ 109, 13\ \ \epsilon\tilde{\pi}\ \tau\epsilon\epsilon\tilde{\pi}\ \delta\omega\tau\tau\iota\alpha\ \epsilon\iota\alpha\ \epsilon\iota\omicron\mu\ \text{M. 2, 3}\ \ \sigma\alpha\lambda\alpha\ \dots\ \alpha\epsilon\kappa\epsilon\mu\mu\alpha\ \delta\omega\tau\tau\iota\alpha\ \mu\epsilon\varsigma\sigma\alpha\text{-}\lambda\omicron\ \text{St. 1, 10}\ \ \dots\ \delta\omega\tau\tau\iota\alpha\ \mu\epsilon\tilde{\rho}\iota\ \omega\eta\ (\lambda\acute{\epsilon}\gamma\epsilon\iota\eta\ \text{L. 112, 1}\ \ \tau\alpha\epsilon\tau\tau\epsilon\mu\ \delta\omega\tau\tau\iota\alpha\ (\text{explain})\ \text{St. 4, 5}\ \ \epsilon\mu\tilde{\pi}\ \delta\omega\tau\tau\iota\alpha\ (\text{hear})\ \text{St. 7, 10}\ \ \epsilon\tau\alpha\sigma\tau\omicron\varsigma\ \tau\omicron\mu\kappa\omicron\alpha\ \delta\omega\tau\tau\iota\alpha\ (\text{tell})\ \text{St. 10, 13}\ \ \text{compare }\delta\omega\tau\tau\iota\tau\epsilon\ \text{and }\delta\omega\tau\tau\iota\omicron\ \text{K. 27, 15, 16}\ \ \delta\omega\tau\tau\iota\alpha\text{-}\lambda\omicron\ \text{K. 28, 15.}$

$\delta[\text{-}]\tau\omicron\tau.$  "blame," (?) "impurity." (?)  $\tau\omicron\tau\tau\epsilon\ \delta[\text{-}]\tau\omicron\tau\kappa\iota\tau\epsilon\tau\alpha\tau\epsilon\tau\tau\alpha\ \ \dot{\eta}\eta\alpha\ \gamma\acute{\epsilon}\eta\eta\sigma\theta\epsilon\ \tau\acute{\epsilon}\kappa\eta\alpha\ \theta\epsilon\omicron\upsilon\ \ \dot{\alpha}\mu\acute{\omega}\mu\eta\tau\alpha\ \text{L. 101, 3.}$

$\tau\epsilon\alpha.$   $\mu\alpha\sigma\tau\alpha\ \tau\epsilon\alpha\tau\epsilon\varsigma\omega\ \text{gr. 4, 6.}$

$\tau\epsilon\iota\alpha.$  K. 31, 15, see  $\omicron\tau\epsilon\iota\alpha.$

$\tau\alpha\mu.$  (?)  $\tau\alpha\mu\text{ : }\tau\alpha\text{ : }\kappa\alpha\ \text{gr. 10, 6, cf. }\tau\alpha\mu\ \text{"gold." (?)}$

$\tau\alpha\tau.$   $\tau\alpha\tau\text{-}\alpha\omicron\ \tau\omicron\tau\alpha\ \text{Sale 9}\ \ \tau\alpha\tau\text{' (?)}\ \ \tau\eta\alpha\ \text{gr. 10, 4.}$

$\kappa\omicron\lambda\omicron\tau.$  (?) numeral "seven" M. *koloda* K. D. *kolōdi*.  $\tau\alpha\mu\text{ }\tau\eta\tilde{\pi}\ \text{gr. 4, 1}\ \ \tau\eta\tilde{\pi}\ \mu\alpha\sigma\tau\ \text{gr. 4, 3.}$



## Index II.

### Names of persons.

(The native names are collected from various sources: names derived from Greek are noticed only when they occur in the Nubian texts here published.)

\***ἀβραμ** Bibl. **ἀβραμ-δε ἱσακί-δε**[... St. 36, 10.

\***ἄγγελος-κω κοματί** (also **ἀγγελος-κω** alone) ♂. Marble tombstone Khartoum from "Arab el Hag."

**ἀντιπα** ♀. KRALL W. Z. K. M. 14, 238, leather.

**αἰδεοσα** ♀. HALL 822 (Pl. II), LEFEBVRE I. G.-C. 621, tombstone from Kalabsha.

**ακκενδάρπε** ♂. HALL 602, LEFEBVRE I. G.-C. 622, tombstone from Kalabsha.

**αμανα** ♀. CRUM Cat. 447, 5, leather from Aswan.

**ἀντιπα** ♂. Priest of Dūr Sale 14, 18.

**απα** ♂. Sale 20.

\***απραμ**. Sale 17 (= **ἀβραμ**).

\***αρση** Bibl. **αρση-πα ποη** = **καθάπερ καὶ Ἀαρὼν** L. 105, 3-4.

**αρε**. gr. 15, c, k.

**αυλωσε** ♀. LEFEBVRE I. G.-C. 654, tombstone.

\***αβερνλ**. gr. 9, 5.

**γενσεουσα** ♀. Marble tombstone Khartoum No. 17.

**αα** witness. CRUM Cat. 447, 210, leather from Aswan.

**ααρμε** scribe. Sale 21.

**εου** or **εου**///. Sale 8.

**ειου**. gr. 15, h.

**ειουσα** Bibl. (**ἰούδας**) **ειουσα σολα ρομμα τδδο-αο** K. 27, 4 **ειουσα-αα** K. 28, 3.

**ειλτε**(?) king. **εἴτε ειπ[.....]λ · ροταση · οτροα ειπ** Sale 2.

**ειρηανομη** king. Inser. of Dendur c. 577 A.D. L. D. VI. 103 No. 39.

**εισου** ♂. Sale 11, 17.

**εμμανοσηλ** Bibl. **την ταρῆνα εμμανοσηλ ὁκαρρανα καὶ καλέουσι (καλέσεις) τὸ ὄνομα αὐτοῦ Ἐμμανουήλ** 100, 4.

**εμμαρχος** Saint. gr. 10, 2, 9 **εμμαρχ[ος]α τῆλα** gr. 15, n.

\***ηρση** Bibl. **ἡρση οτροα Ἡρώδου τοῦ βασιλέως** L. 113, 2 **ηρση οτροα-λοη** Ἡρώδης ὁ βασιλεὺς 113, 8.

**οαμα** or **οαλα**. Sale 7.

**ομησαλ** witness. Sale 20.

\***ιακη** Bibl. **ιακ[ωβ]**[...] **ἀπὸ Ἰακώβ** L. 104, 7-8.



- οροϋκοϋα ♂.(?) Sale 14, CRUM 450, 8, leather from Aswan.  
 ορεϋνη ♀. CRUM 447, 3, leather from Aswan.  
 οϋροϋκοϋαα.(?) gr. 6, 2.  
 ΠΑΠΑΣΑ ♂. C. R. 1909, 157, tombstone.  
 ΠΑΤΟΥΧΝΑΜ. LEFEBVRE I. G.-C. 620, Kalabsha.  
 ΠΑΧΩΤ ♂. LEFEBVRE I. G.-C. 597, 604 bis, Philae.  
 ΠΕΤΙ ♂. KRALL W. Z. K. M. XIV, 235.  
 \*ΠΕΤΡΟΣ Bibl. ΠΕΤΡΟΣ-ΙΟΥ St. 4, 5, 6, 9 ἐανητα ΠΕΤΡΟΙ St. 5, 9, 8, 3: as Saint ΠΕΤΡΟΪ  
 gr. 4, 1, 3 ΜΟϋσηη ΠΕΤΡΟΙΚΑ gr. 4, 6.  
 ΠΙΛΩ// ♂. KRALL W. Z. K. M. XIV, 238, leather.  
 ΠΕΙΨΑΤΕ ♂. CRUM Cat. 449, 8, leather from Aswan, KRALL W. Z. K. M. XIV, 235.  
 ΣΑΓΑΡΙ ♂. Sale 17, 18.  
 ΣΑΓΑΡΙ. Sale 20.  
 \*ΣΑΤΑΝΑΣ. Bibl. ΣΑΤΑΝΑΣ-ΛΟΝ K. 27, 8.  
 ΣΙΝΕΘΙ ΤΟCCΙΝΕ ♂. C. R. 1909, 157, tombstone.  
 ΣΙΩΨ ♀. KRALL *Denks.* K. A. W. XLVI p. 16 l. 9.  
 ΣΟΧCΙΝΤΑ ♀. L. D. VI. pl. 99 No. 557 LEFEBVRE I. G.-C. 658, tombstone from W. Gazal.  
 ΤΑΔΩΡΑ ♀. LEFEBVRE I. G.-C. 568, tombstone from Aswan.  
 ΤΑCΙΑΜ. LEFEBVRE I. G.-C. 568, tombstone from Aswan.  
 ΤΑΛCΙΑ. HALL No. 407 (Pl. 9) LEFEBVRE I. G.-C. 648, tombstone.  
 ΤΑΜΗΡ bishop of Pakhoras, A.D. 1181, C. R. 1909, 159 LEFEBVRE I. G.-C. 636, on tombstone  
 from Colasucia (Faras).  
 ΤΟΥΠΕΛC ♀. CRUM Cat. 452, 12, leather from Aswan.  
 ΧΑΗΛ ♂. LEFEBVRE I. G.-C. 632, etc.  
 \*ΧΡΙCΤΟC Bibl. abs. ΧΡΙCΤΟΙC ὁ ΧΡΙCΤΟC L. 105, 4 ΜCΟΥ[CΙ] ΧΡΙCΤΟΙC St. 35, 3 [ΧΡΙC]ΤΟC  
 CΙΚΑ ΧΡΙCΤΟΝ L. 106, 19 [ΧΡΙC]ΤΟCΙΝ ΟΥ[ΚΟΥΡ]-ΥΑΛΕ ΕΙC ΗΜΕΡΑΝ ΧΡΙCΤΟΥ 101, 8 ΧΡΙCΤΟCΨ  
 St. 27, 2 M. 1, 1 ΙC ΧCΕCΙΑ ΤΥΤΛ-ΔC St. 30, 9 [ΜC]ΟΥC[CΙ] ΧΡΙ[C]ΤΟCΙΝ[Δ-Λ]Ο St. 1, 5  
 ΜCΟΥCΙ ΧΡΙCΤΟCΙΟΤΔΟ K. 33, 13.  
 ΩΡΕΚΩΤ ♂. LEFEBVRE I. G.-C. 581, tombstone from Aswan.  
 ΖΕΤΩCΙC ♂. HALL No. 607 (Pl. 8), tombstone.  
 ΡΕΨΗΓΑCΕΝΑ ♂. ΡΕΨΗΓΑCΕΝΑΔ-ΔC St. 34, 3.  
 ΔΑC ♀. ΤΑΗ ΕΤΙΟΥ ΔΑC-ΔC-Κ[CΛ] St. 34, 6.

## Index III.

## Names of places.

- \*αλεξανδρε (ΑΛΕΞΑΝΔΡΕΙΑ). αλεξανδρεи πιπτολα M. 1, 7.  
 арвин. Argin(?) Tombstone Khartoum No. 14 (A.D. 1038).  
 ашаццл. KRALL W. Z. K. M. XIV. 237, leather.  
 \*ἐνὸλεμ Bibl. ἐνὸλέμι ἰοτταια[η]-но ἐν βηθεὲμ τῆς Ἰουδαίας L. 113, 1.  
 зотат, аштатѣо. Lower Nubia, (?) Gebel Adda (?) зотатин отрога Sale 3 аштатѣон  
 отрог gr. 10, 2.  
 зотр (= Dirr?). Sale 14, 16 gr. 5, 3.  
 \*ἑλληνος ἙΛΛΗΝ "pagan." ἑλληνος епυл M. 5, 15 ἑλληνοεуона ептитаера-ло St.  
 26, 11.  
 \*ιεροσσαμι, in K. иеротсалми Ἱεροσολυμά, Ἱεροусалѣм Bibl. иеротсалми-ὁ кисана παρε-  
 γένοντο εἰς Ἱεροσολυμά L. 113, 4 ι]еротсалми отаттол-лоп καὶ пᾶσα Ἱεροσολυμά μετ'  
 αὐτοῦ 113, 10 иеротсалми-сия K. 20, 7 иеротсалми-на K. 31, 9.  
 \*ιοτταια Bibl. ἐνὸλέμι ἰοτταια[η]-но ἐν βηθεὲμ τῆς Ἰουδαίας L. 113, 1, cf. 113, 16.  
 \*ιοτταιος, иеиоттаиос Bibl. иоттаиосеуоти отроготи отипоттакол ὁ τεχθεῖς βασιλεὺς τῶν  
 Ἰουδαίων L. 113, 5 иеиоттаиосеуи . . . деиеттаолотта K. 30, 10 иоттаиосеуиттол-де  
 K. 30, 16 иоттаиосеуи мамт[.]каеиуотта St. 8, 7.  
 \*Ἰσραήλ Bibl. Ἰсрāήλ-тгйлле тф Ἰсрāήλ 104, 1 Ἰсрāήл отатто пᾶс Ἰсрāήл 104, 4.  
 килсеи. CRUM Cat. 447, 3. 448, 3, 5, leather from Aswan.  
 коре, котре. KRALL W. Z. K. M. XIV. 237, 239, leather.  
 котпанал. KRALL W. Z. K. M. XIV. 238, leather.  
 котрте (= Korti). CRUM Cat. 449, 7. 452, 8, leather from Aswan.  
 ктрши (= Girshe). CRUM Cat. 449, 11. 450, 9, leather from Aswan.  
 \*марешт (ΜΑΡΕΩΤΙC). марештп ктсе-ла M. 2, 15 ктсе мареуити еонδл M. 4, 5 мареуи  
 онл M. 15, 7.  
 моршпал Mehendi, Ikhmindi. моршпал петроска gr. 4, 6.  
 мондн. CRUM in *Arch. Rep.* 1906-07 p. 77, stela.  
 мшршп. KRALL *Denks.* K. A. W. XLVI. 16, l. 9, leather.  
 мшрозл. KRALL W. Z. K. M. XIV. 238.  
 мшропал, мшршпал. KRALL W. Z. K. M. XIV. 241.  
 \*νικεα (ΝΙΚΑΙΑ). никеа-ею K. 19, 4.



ΠΑΧΩΡΑΣ (= Faras). gr. 4, 7; cf. p. 4 and see my forthcoming memoir *Faras* for the identification and references.

πετεσερραϝ = *ceppe*. See p. 4.

πορᾶππα, πορᾶπα. CRUM Cat. 449, 14. 450, 11, 14.

*ceppe*. *Serré, Serra*. *ceppen* ματτον ιησοῦς St. 34, 11.

ΣΙΛΑΪΡΕ. L. D. VI. pl. 99 No. 559 LEFEBVRE I. G.-C. 612, tombstone from W. Gazal.

\**σιων* Bibl. *σιὺν-τα* ἐκ *σιὼν* L. 104, 6.

\**ταλμис*. Kalabsha. CRUM Cat. 452, 14, 25, leather.

ΤΑΝΑΡΕ. An island, in Blemmy document on leather KRALL *Denks.* K. A. W. XLVI. 4.

ΤΕΜCIP. An island, the same as the last, ib.

τιλιμαᾱρα. CRUM Cat. 449, 5, leather from Aswan.

\**φιλοζευτη*. Landing-place for the Menas monastery on L. Mareotis, ΛΟΞΟΝΗΤΑ in the Greek Mena stories. *φιλοζευτη-ε* M. 4, 7 *φιλοζευτη-ε* M. 5, 3, 8 *φιλοζευτη-δ* M. 7, 14 *φιλοζευτην* *ταδᾶ-ᾶ* M. 8, 2.

*ῥαμ[...]*αι. Name of a property near Mohondi KRALL W. Z. K. M. XIV. 234. leather.

### Errata and addenda.

This volume must not appear without further acknowledgments to HEINRICH SCHÄFER, whose brilliant translations of the three Berlin texts, the greater part in MS., have been my introduction and indispensable guides to the intricacies of Christian Nubian. Even now, with the long and perfect text of the British Museum to enlighten us, long passages of his original version remain almost unaltered, being only confirmed by the new evidence. During the printing also SCHÄFER has furnished me with important remarks for the Index, derived chiefly from his recent researches into the Kenûs dialect.

p. 54 l. 8 from below for "and *parameta*" read "Onparasa(?) being *meta*(?)"

p. 89. **ϣαρ** in **ϣαρκεμεσο** SCHÄFER would connect with K. *gir* "road", and with the expression compares *p* 4 *q<sup>h</sup>w* "the four regions" Nastesen l. 17, Harsiyotf l. 13.

p. 98. **εππ.** add **ταν επττοϣ** **δατε** St. 34, 6.

p. 102. **κικ-κίλλω** SCHÄFER compares the K. expression *jū-n-bokon* "as far as" from *jū* "go", e. g. *Dungular jūmbokon* "as far as Dongola."

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Photographic facsimiles of the British Museum MS. are already published, and prints from Herr Koch's negatives of the Berlin MSS. and of most of the shorter texts can be obtained on application to the Akademie. Only a few examples are given here to show the style of the writing and ornament.

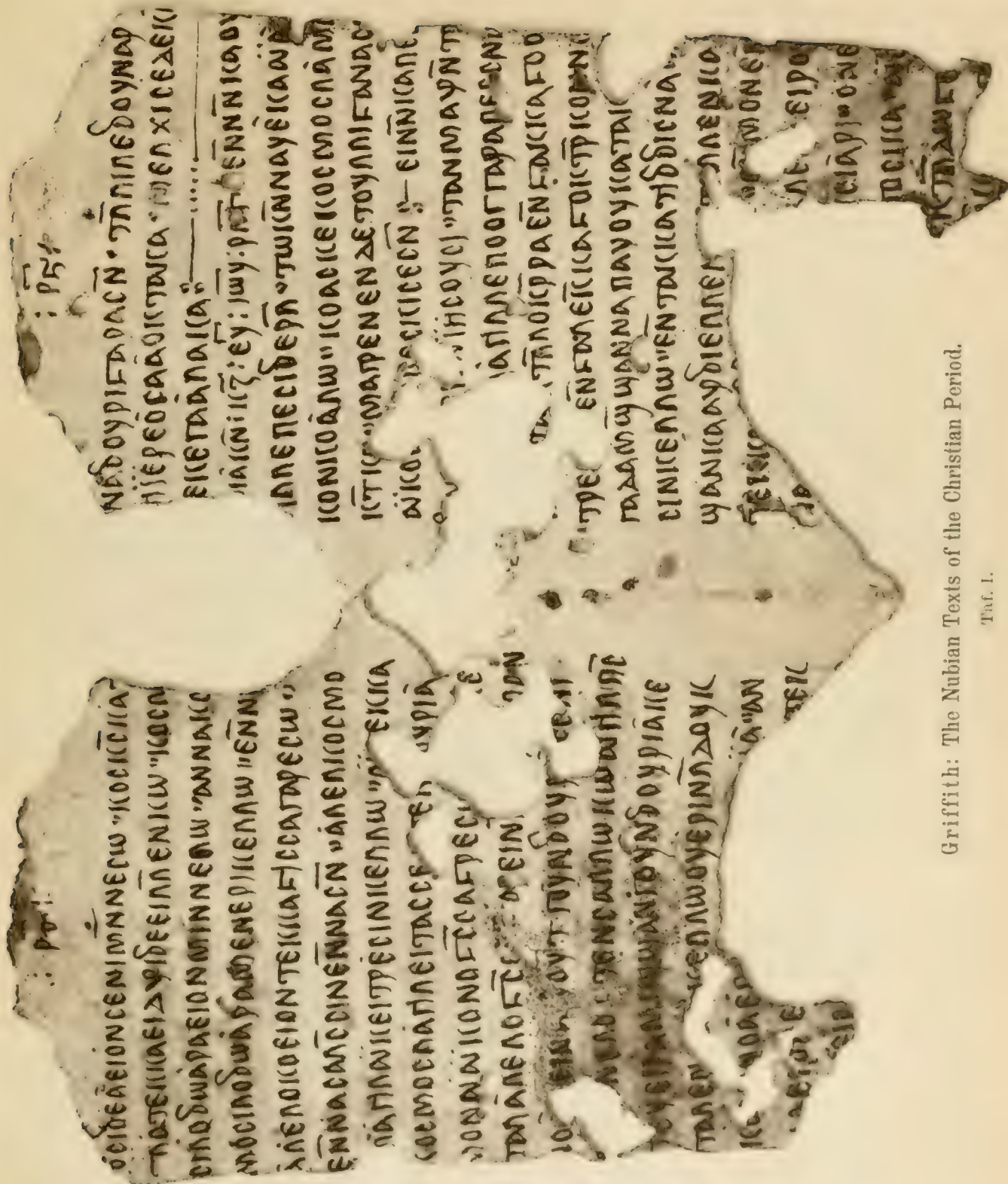
Taf. I. The best preserved double leaf of the Lectionary, pp. 106, 109.

Taf. II. Two double leaves of the **εὐαγγέλιον** text showing frontispiece and p. 1 with pp. 8, 9.

Taf. III. (a) Graffito in the church at Medik (gr. 2), discovered and photographed by Mr. C. M. Firth.

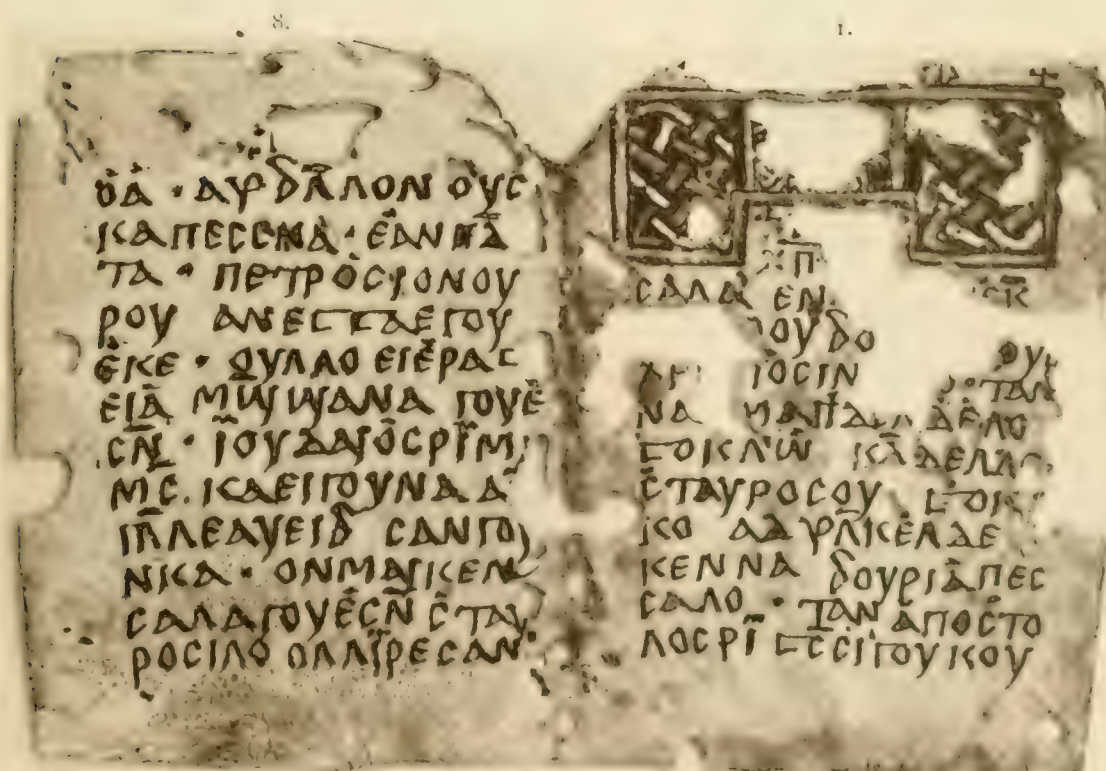
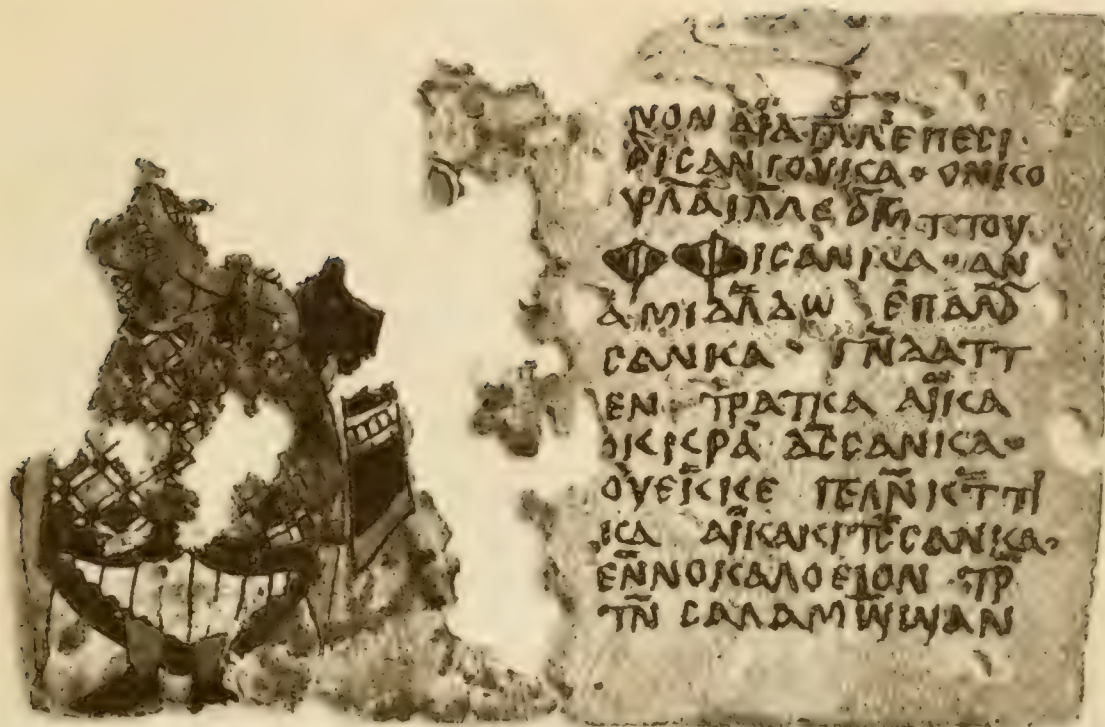
(b) Graffito in the church at Es Sabu' (gr. 4).





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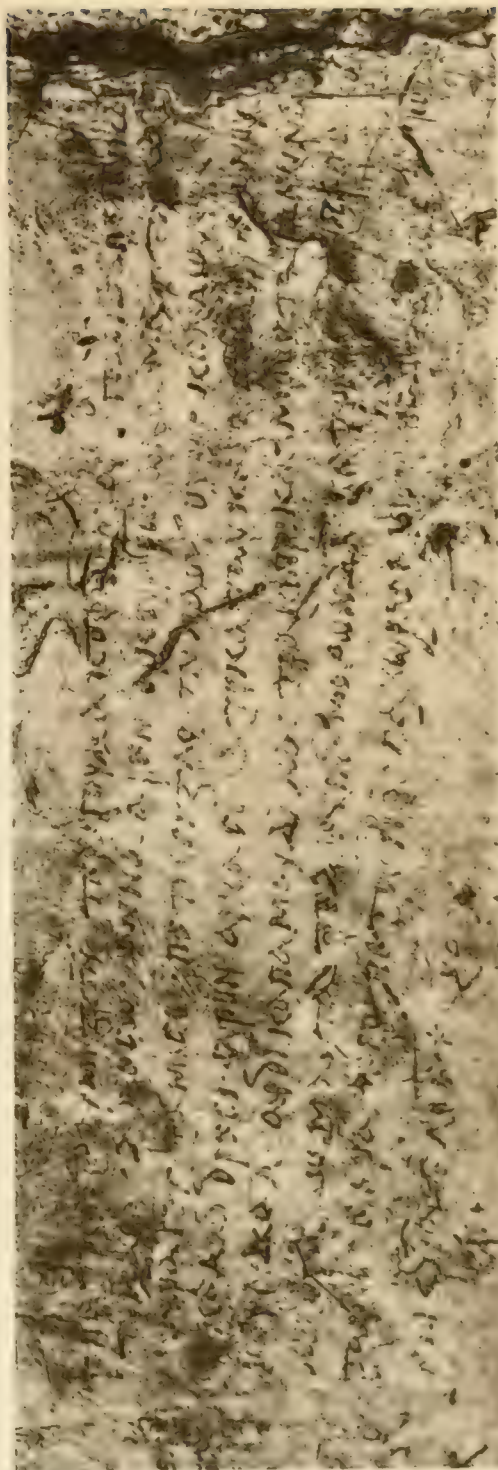
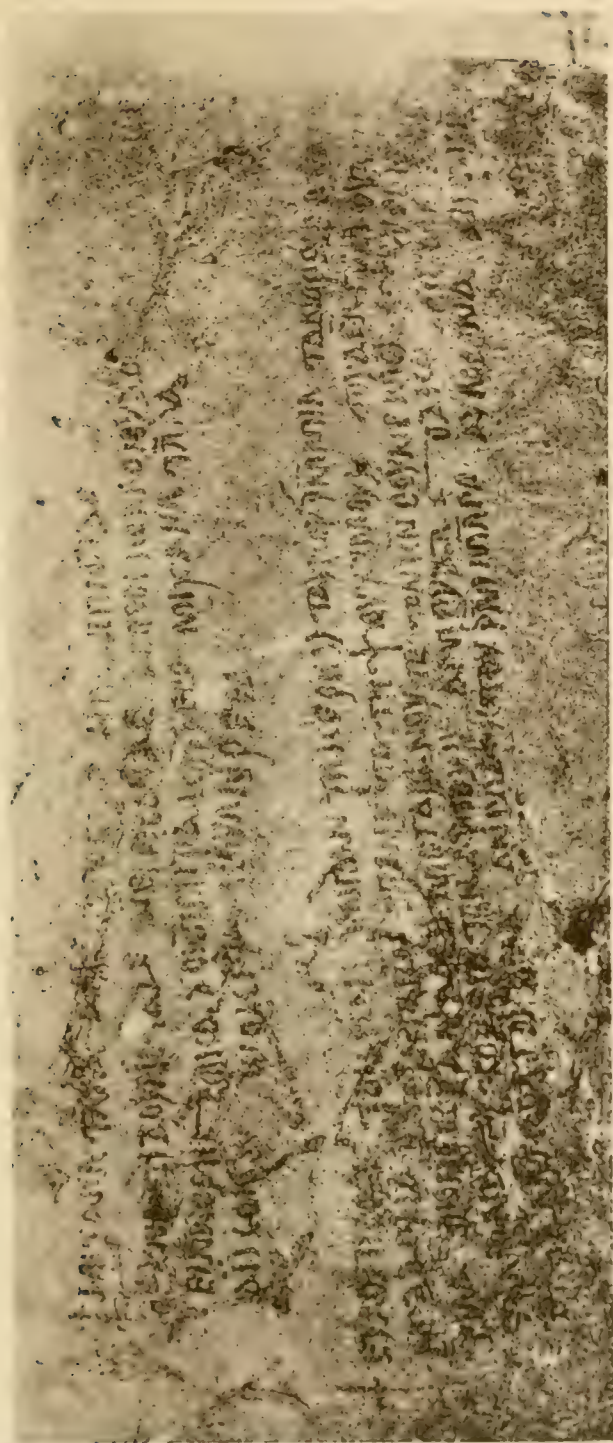




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